

## A PRAYER

in this world may be so to liue there-  
in, that in the end we may reape eternall  
glory, and graunt a blessing vnto vs by thy  
holy spirit, or the heavenly food of our  
souls which neuer perissheth, that it may  
be the fauour of life vnto vs, and  
not the fauour of death vnto death,  
and that for Iesus Christ his sake.  
our only Lord and Sauour, to  
whom with thee & thy holy  
spirit be yeelded from vs &  
and all creatures all ho-  
nor, glory, power,  
might, maiestie, &  
dominion, both  
now and for  
euer, amen,  
amen.

FINIS.

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FINIS.

THREE  
SERMONS  
FVL

Of necessarie Aduertise-  
ments and gracious Comforts,  
for all those whose care is to worke out  
their owne saluation with feare  
and trembling.

By *Sam. Hieron.*

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LVKE 17. 3.  
*Take heede to your selues.*

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AT LONDON,  
Printed by Humfrey Lowries,  
for *Iohn Smith*: and are to be solde at  
his shop vnder Saint Mildreds Church  
in the Poultrie: 1615.



# TO MY VERIE Honourable good Lady

the Lady MARGARET HELE,  
- of Wenbury in Deuon.

(, . .)

*Madam;*



*His Sermon, whereof,  
when it was preached  
your eares did partake  
is heere now in an o-  
ther forme presented  
to your handes. It  
seemed welcome to you then: I hope it  
shail not bee vnpleasing now. you shall  
finde it here faithfully related, according  
as I speake it: and albeit the matter can-  
not be soluely from the pen, as from the  
tongue, yet if it wrought any thing vpon  
your heart when you heard it, the hauing  
of it by you, to looke on (at some of those  
times, which I trust you do conscionable  
and constantly bestow on priuate exerci-  
ses), shail not bee vnprofitable. I thought*

## The Epistle

to haue respited the publication of it, vntill God had giuen opportunity to accomplish the whole Text (I meane the two next verses to this heere opened) in the place, to which I was called to handle this. But some other occasion (which your La. will guesse, though I say nothing) hath moued me to do otherwise. And yet that it might not goe altogether alone, I haue accompanied it with two other Sermons, in the generall matter thereof very well agreeing to it, not long since preached, in my weekely course in my owne Cure. All three together, I respectfully offer here vnto your Ladiship, as a testimony of my continuall desire, to helpe you onwards in your wel-begun iourney towards Heauen. It were folly for me to commend what my selfe haue done, yet for the maine subiect of these three Sermons, I may without boasting any way in my selfe, boldly say, it is the most behouefull point, which your La. or any other good Christian can be busied in. To seeke  
assurance

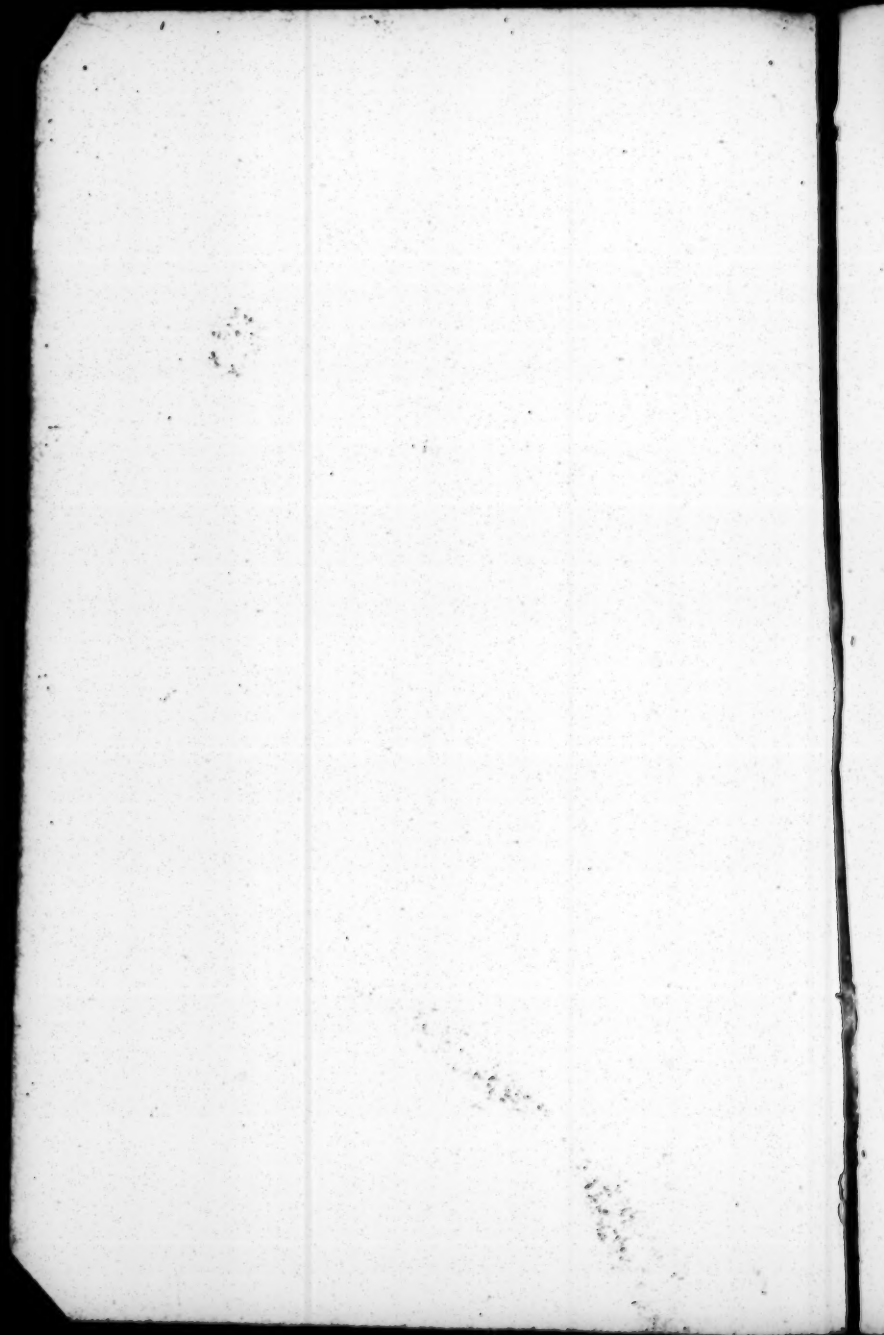
## Dedicatorie.

assurance of having the spirit, to endeavour the cherishing thereof when it is felt, to be understandingly aware of sathans practices to extinguish it, to labor to bring the soule to a resolved and wel-grounded resting upon the power and grace of God through Iesus Christ, what a necessarie taske is this? that the more your La. shall take paines heerein, the greater sweetnes shall you finde in Religion, and the more rest for your soule. Thus hoping your La. will accept of this small Gift, though not as a Recompence, yet as an acknowledgement of that Much, which in many respects I owe unto you, I pray God to increase your feeling and care, in and for that which these Sermons doe perswade: and so I rest.

Your Ladships in  
my best obseruance,

From Modbury, 1615.

Sam. Hieron.





# The spirituall Mans Taske.

1 Thes. 5. 19.

*Quench not the Spirit, &c.*



Y first thoughts vpon  
this Text, after I had  
determined the hand-  
ling of it at this time,  
and in this place, were  
accompanied with the  
remembrance of that

saying of *Salomon*(a), *A three fold cord is not*  
*easily broken:* me thoght I beheld here such  
an holy twine, artificially made vp by S.  
*Paul*, of three seuerall threeds, as beeing  
made vse of for the fastening of the soule  
of a Christian to his God, cannot quickly  
be dissolued. For surely he, who feeling in  
himselſe the graces of Gods Spirit, shall  
bee conscionably carefull not to quench  
them, and to that end shall honour pro-

*a Eccle. 4.  
12.*

## *The spirituall Mans taske.*

phesying, and in his respectiue dependence thereupon, shall diligently examine what he heares, that, that which is good indeed hee may obediently entertaine, well may I apply to him that saying of the Psalme; (b) *Hee that doth these things shall neuer be moued*, nothing shall bee able to preiudice the saluation of his soule. Thus briefly, to possesse you with a conceit of the speciall worth of this Scripture. My prayer is that to the dignity of the place, both my handling and your hearing may be answerable.

I loue not to be curious about diuision: to the eares of that which S. Peter (c) *calls the hid man of the heart*, the plaine song doth alwaies make the best musick. Thus the, here are three verses, of which the first giues occasion to the two later, and the two later, are appertinances to the first, The Apostle giuing a charge, *not to quench the Spirit*, immediately giues direction how, & by what means to keep it in, *Despise not prophesying*: speaking of prophesying, lest whatsoeuer is presented to vs in the shape thereof should estoones be honored. he annexed a caution touching trial: Embrace nothing before trial, & make much of that which is found

e 1 Pet, 3.

4.

The order of the place.

to bee good vpon triall. This is the state of this place. I will take euery thing in that order wherein it comes, and proceed soas the time shall suffer. The first charge here giuen, vpon which do hang the other two, is, Not to *quench the spirit*: Inreating vpon which short, yet plentifull precept, my first and speciall work must be to examine what is meant by the word *Spirit* in this place; for the word *quench* being so familiar as it is, needs no great inquirie. Touching *Spirit*, *Augustine* in two seuerall places expounds it, of the third person in the blessed Trinity, who we call the holy Ghost or Spirit: & vrgeth this place against those who denied the third person, who he terms quenchers of the spirit because, as much as in the lyeth, they abolish the being of the h. Ghost: but in the iudgement of the learned, this exposition is a litle too much forced: For the verie course & current of the place, may shew that the Apostle had an aim at something within our selus, which he wold not haue vs quench, & had no purpose heere to maintaine the mystery of the Trinity.

Some fanaticall and Anabaptistical humors, who stand much vpon reuelations, and

The exposition of the words  
*Epist. 23. ad Bonifacium, or lib. 2. cap. Epist. Par. c. 13.*

*The spiritual Mans taske.*

and I knowe not what inspirings, endeavour to make vse of this place, for giuing countenance vnto them, and would haue the *Spirite* heere to betoken those extraordinary discoueries which they dreame of; These (forsooth) must not bee quenched, that is, must not be repressed, but cherished, and allowed of, and men not so precisely tyed to the words and letter of the Scripture: But how farre this is from the Apostles minde, the following verse plainly sheweth, where hee commends prophesying; that is, interpreting of the Scripture, as a meanes for the continuance of the heate & light of that spirite, which hee heere perswades not to quench: and therefore intends no such inspirings which shall ouerthrowe the necessity of the Scripture, or promote that which contradicts the Scripture. So that there is no doubt to bee made, but that by spirit, are meant here (according to *Theophilact*) *the giftes and graces of Gods spirit*. So is the word vsed often in holy Scripture, as *Rom. 8. 9.* where is not ment the very essence of the third person, but as the same Apostle speakes else where, *the frutes of the Spirite* (*d*); such things as  
are

are wrought by the Spirit of God, by the power of the holy Ghost, in the hearts & soules of those that are the Lords.

In reference to this, a man regenerate is said to haue a *new spirite put into his bowels* (e); yea, *to be spirit* (f), to haue *receyued of the Spirit* (g), to *live in the spirite* (h), and all because the Spirit of God hath a working in him, of renewing, sanctifying, enlightning, &c. *Eze. 11. 19.* *1 Ioh. 3. 6.* *1 Ioh. 4. 13.*

Now, to *quench the Spirit*, is, to put out, to weaken, to abate the power and working of those graces: so then, *Quench not the spirite*; that is, You that feelee your selues to haue receyued the graces of Gods Spirit, and to bee furnished with those spirituall blessings in heavenly thinges, with which God is wont to accomplish his Elect, looke to it, that through your neglect and carelesnesse, these good thinges in you bee not extinguished, rather labour you their encrease, and the helping of them still forward to more perfection. Thus is the sense.

Now wee haue gotten that, let vs proceede to enquire what we may gaine & gather hence as matter of instruction. It seems to me, that there be two speciall points of doctrine to bee collected from these

## *The spirituell Mans taske.*

these wordes: 1. *That it is possible for a man hauing the spirit of God, to knowe that hee hath receiued it.* 2. *That it is necessary for him that doth know hee hath receiued it, to beware how hee quencheth it.* The former of these two, I saye thus, *Quench not the spirit*, sayth the Apostle: I demand, Is it

The first  
doctrine.

possible for any man to make conscience not to quench it, vnlesse he knoweth touching himselfe that he doth enioy it? The care to preserue a commodity, may perhaps not vnfitly bee learned before a man hath it, but it cannot possibly bee practised before possession: & how can a man in common reason, settle himselfe to that care, before he be sure and sensible of his hauing it? It is in vaine to aduise a man not to *quench the Spirit*, if hee cannot assuredly know himselfe to haue receiued it. May not a man otherwise very iustly reply thus vpon this charge: Alas, you speake of not quenching the spirit; but where is it? I do neyther know now, nor shall euer be able to know, whether this spirit which you taik of, bee in me, yea, or no.

Me thinks I should not say nauch concerning this. There cannot be framed a surer

surer consequence then this. A man may & must make conscience, Not to *quench the spirit*, therefore a man may knowe himselfe to haue receyued the Spirite. This which is so plaine by this Text, is as apparant else where in holy Scriptures.

That there are some whom God endoweth & endueth with his spirit, I trust I need not proue. I haue sayd somewhat to that effect already: *Paul* sayde to the Romans, *Iee haue receyued the spirit of adoption (i), he hath giuen (vs) sayeth he, (ioyning himselfe with others, and others heerein with himselfe) the earnest of the spirit (k): God hath euen giuen you his holy Spirit (l).* Now, that they which haue receyued it, should be aware of their receyuing it, how can it be made question of? *I thinke that I haue also the spirite of God (m).* Wee must not thinke (*thinke* there) to be a word of surmise, as it is sometimes in our ordinary speaking opposed to certainty of knowledge, as when a man sayth, *I thinke it is so*, but I cannot tel: but heere, *I thinke*, is all one with that English of ours, I trow I haue &c. Or, I take it, &c.

Ro. 8. 15

2 Cor.

5. 5.

1. Thes.

4. 8.

1 Cor.

7. 40.

For,

## *The spirituell Mans taske.*

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\* Ro. 8.9.

o 2 Cor.  
5.5.

7 Ro. 8.2.

• of

of life cannot be vnknowne to him that liues; and so vndoubtedly, as bodily life giues euidence of it selfe, so doth spirituall life also. The spirit of God where it is, comforts, instructs, guides, leades, enlightneth, sanctifieth, is an earnest of a future inheritance, can these thinges bee wrought in a mans soule, and he not know it? There is as great an alteration effected in a man after the entrance of the spirit into him, as was in *Lazarus* when hee was raysted to life out of the graue: or as in *Bartimews*, when his sight was restored, or as in the Creple at the Temple gate, when his feete and ankle-bones receyued such strength that hee walked and leaped, and praysed God(9). 9 Act. 3.  
A man was dead, and the spirit quickeneth him, hee was blinde and ignorant, and his cogitations darkned, the spirite enlightneth him, hee was not able to mooue a foot in the path of righteousness, the Spirit makes him nimble and actiue to runne the way of Gods commandements.

How can these thinges bee vnknowne? I vwill voluntarily abridge that plentie, which dooth euen presse vpon

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*o* Cor.

5. 5.

Ro. 8. 2.

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The vse.

Is it possible for a man to know himselfe to haue the spirit of God, and is it not then necessary for euery man to make enquiry into himselfe, concerning this? If I may know this, I would faine know what warrant I haue, not to seeke to know it. Perhaps thou wilt say, It is no great matter, whether thou haue the spirit of God or no, & so it is of no greate behoofe to vse enquiry. Oh farre bee it from thee so to thinke, Hark what is said

*r Ro. 8. 9. (r). If any man haue not the spirit of Christ, the same is not his: there is no part in Christ without the fruition of his Spirite. Looke then how much it stands thee vpon, to vnderstand whether or no thou shalt be saued, so much also it concernes thee to know whether or no thou haue Gods spirit. And who so feeds himselfe with an hope of being saued, & yet cannot tell whether he haue receyued the spirite of God or no, hee feeds himselfe with the wind, & trusts to that which will deceiue him.*

And

And now consider here, what iust occasion is giuen me, to lift vp my voyce like a trumpet, and to cry loud against those, who neuer in their liues did seriously put this question to their owne soules; (Haue I the spirit of God!) I am afraid there is scarce one for an hundred, that is not guilty of this neglect, I would all you that heare mee say this, this day, would doe as our Saniours Disciples did when hee tolde them that one of them should berray him, euery one was afraid of himselfe: Is it I, said one: is it I, saide another (s): So when you heare a generall imputation layde vpon the times concerning this, of looking into mens selues, whether they haue the spirit of God or no; that euery one of vs might be ieaious of himselfe, and say to his owne heart; What, and am I one that am remisse herein? No doubt, our hearts would smite vs herein, as *Dauids* did him, (t) and happy should such secret smitings be: they would bee like the *precious balme* (u), such blowes would cause the blewnes of the wounde, which *Salomon* saith, serues to purge out the euil (x): should wee once fall to an ear-

Mat. 26.

21.

2 Sam.

24. 10.

Psal.

141. 5.

pro. 20.

30.

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## *The spirituall Mans taske.*

nest communing with our selues concerning this ; this good I am sure vvould follow, that we vvould neuer leaue pressing and vrging question vpon question till vve had gotten some assurance in this matter. Well my trust is through the mercy of God, this vvhich I haue sayde shall not be vtterly in vaine; but some that heare me shall be moued to this inquitie? therefore for the furtherance and helpe of such, I will enlarge this vse; by teaching how a man may certainly satisfie himselfe in this demand: *Haue I the spirit of God or no?* I will not heerein goe beyond the kenning of my Text: I find a fire heerein my Text, at which I may easily light such a candle, as shall abundantly direct vs in this search:

How a man may knowe himselfe to haue the spirit of God.

The terme of quenching heere coupled with the spirit is an argument, that the spirit of God is of a fiery nature: quenching is the peculiar to fire: Now in fire we doe all conceiue two things, 1. a light, 2. a heat. These two in this element are inseparable: so that to apply it to our purpose, briefly (that I may not as vvee say burne day light, by discoursing further touching fire then is necessarie) if

if we would be assured of our hauing the spirit of God within vs, there is a spirituall light and a spirituall heart to be inquired for: the spirituall light is spoken of Eph. 1. 18. *viz:* it is, when by Gods giuing the spirit of wisdom and reuelation, *The eyes of the understanding are enlightened, &c.* Man by nature is euen darknes it selfe, (y) *a very beast by his owne knowledge,* (z) *he perceiveth not the things of the spirit of God* (a): now vpon his being endued with the Spirit, that God, who at first commaunded the light to shine out of darkenesse, causeth a shining to breake into his heart, by giuing the light of knowledge (b): This is that *oyntment from him that is holy* (c). Heere-upon the regenerate are said to be *light in the Lord, to be the children of the light* (d), the *children of the day* (e).

Eph. 5. 8  
b Jer. 10.  
14.  
a 1. Cor.  
2. 14.  
b 1. Cor.  
4. 6.  
c 1. Ioh.  
2. 20.  
d Eph.  
5. 8.  
e 1. Thes.  
5. 5.

So then to this first issue, wee are now come. My demand to my soule is, haue I the spirit of God? I am taught here to say, Sure if I haue, I am indued with spirituall light, where is then my knowledge in the things of God? vwhere is my vnderstanding in the things of Christ? am I sensible of the falling away of the

*The spirituall Mans taske.*

nest communing with our selues concerning this ; this good I am sure vwould follow, that we would neuer leaue pressing and vrging question vpon question till vve had gotten some assurance in this matter. Well my trust is through the mercy of God, this vvhich I haue sayde shall not be vtterly in vaine; but some that heare me shall be moued to this inquitie? therefore for the furtherance and helpe of such, I will enlarge this vse; by teaching how a man may certainly satisfie himselfe in this demand: *Haue I the spirit of God or no?* I will not heerein goe beyond the kenning of my Text: I find a fire heerein my Text, at which I may easily light such a candle, as shall abundantly direct vs in this search:

How a man may knowe himselfe to haue the spirit of God.

The terme of quenching heere coupled with the spirit is an argument, that the spirit of God is of a fiery nature: quenching is the peculiar to fire: Now in fire we doe all conceiue two things, 1. a light, 2. a heat. These two in this element are inseparable: so that to apply it to our purpose, briefly (that I may not as vvee say burne day light, by discoursing further touching fire then is ne essarie)  
if

if we would be assured of our hauing the spirit of God within vs, there is a spirituall light and a spirituall heat to be inquired for: the spirituall light is spoken of Eph. 1. 18. *vz*: it is, when by Gods giuing the spirit of wisdom and reuelation, *The eyes of the understanding are enlightened, &c.* Man by nature is euen darknes it selfe, (y) *a very beast by his owne knowledge*, (z) *he perceiueth not the things of the spirit of God* (a): now vpon his being endued with the Spirit, that God, who at first commaunded the light to shine out of darkenesse, causeth a shining to breake into his heart, by giuing the light of knowledge (b): This is that *oyntment from him that is holy* (c). Heere vpon the regenerate are said to be *light in the Lord, to be the children of the light* (d), *the children of the day* (e).

y Eph. 5. 8

b Jer. 10.

14.

a 1. Cor.

2. 14.

b 1. Cor.

4. 6.

c 1. Ioh.

2. 20.

d Eph.

5. 8.

e 1. Thes.

5. 5.

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f 1. Pet.  
2.9.

scales of ignorance from the eyes of my minde, feele I how the myst of my naturall darknesse is dispersed and dispelled, and howe I am called into a *maruellous light* (f)? are not now the secrets of religion, such riddles and such vnsauory obscurities to me, as they haue bene in times past? Cannot my conscience witnes with me in these things? surely the spirite of Christ Iesus is not in mee, I am yet none of his, I am yet a limme of the kingdome of darknesse, a seruitour of the prince of darknes, and if I continue so, vtter darknes must needs be my portion, and I cannot escape it.

g Psal.  
94.8.

What a matter of terrour is this, for all such as hate Knowledge, as please to nouzle themselves in ignorance, which trust to it as to the safest course; as if they had some speciall gift of smelling out the way to heauen in the darke: such despise the key of Knowledge, and though they be neuer so often and so vehemently called vpon with the words of *David*, *Understand yee vnwise among the people, and yee Fooles, when will yee be wise* (g)? See how readie the Lord is to powre out his minde vnto you, and to make you understand his

*his wordes, (h);* Why will you be destroyed for lacke of knowledge? yet they shew themselves like *Salomons Foole, whose Foolishnesse will not depart from him,* no though hee be *brayed with a pestell among Wheate, (i):* They will not knowe: yea, they see downe a lawe ouer and aboue all that euer God made, that their ignorance; yea, though it be neuer so much affected, neuer so wilfull: yet it shall excuse them, and their good meaning shall bring them as soone to heauen, as all the knowledge in the World. (*Father forgine them, for they knowe not what they doe.*) What heart that hath grace may not melt within him to see that men will needes perish, and are so desperately bent to aduventure their soules vppon meere vncertainties? Remember I pray you, no illumination, no presence of Gods spirite: hee that is not acquainted with this spirituall light, neuer shall hee see the light of the Lord, in the land of the liuing.

Oh, that saying of the Apostles! enough to make our belly to tremble, to consider it: *If our Gospell be hid, it is hid to them that are lost (k):* If there be any that are not annoynted with eye-salue to

*h Prou. 1.23.*

*Prou. 37.12.*

*k 2. Cor. 4.3.*

*The spirituall Mans taske.*

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*The spirituall Mans taske.*

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I might seeme to haue done with this euidence of the Spirits presence : but as I was about to giue it ouer, it came to my minde, that though I had saide the truth, yet if I left the matter so rawly, I might fall at vnwares into two extremities : 1. of discouraging some, who haue need rather of refreshing : 2. of putting heart into other some, who deserue rather to bee taken downe. I considered the inconueniences of both : remembering how dangerous it is, *either to make the hearts of the righteous sad, whom the Lord hath not made sad, or to strengthen the hands of the wicked, that hee should*

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To relecue such therefore, this is to be knowne, that this light we speake of, is not at the brightest and clearest at the first, nay respectiue to that which shall be; when it is at the hiest, in this world, *it is but in part (m)*: when a man is vpon *m* 1. Cor. the point of enterance into the state of *13.9.* grace, there is a light appeares; *(n)*: but *n* Psal. yet it is, but as the light in the first dawning of the day, a certaine steppe from darkenesse, and a degree aboue it, but yet so tempered and intermixed with darkenesse, that as the *Poet* saith, *thou canst call it neither darkenesse, neither light:* *119.130.*

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*The spirituall Mans taske.*

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 lightening many times is but weake and  
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 of our *S A V I O V R*, living vnder so ex-  
 cellent a Teacher? *Are yee yet without*  
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 9 Matt. *I haue bene so long time with you, and hast*  
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 17. the littlenesse and dimnesse of the Light  
 r Iohn receiued must not discourage: If there  
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 s Eph. 5. thou art come as yet no further then to  
 23. that which is called, *A minde to know him*,  
 which

*which is true* (t), so that thou art wearie *1. Ioh. 9.*  
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man in the storie (u), & the Lord should *u Mar.*  
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There be who giue small testimony of

x 1. Cor.  
12. 3.

y Mat. 7.  
22.

z 1. Cor.  
13. 2.

any truth of sauing grace to be in them, who yet can discourse at large, eloquently & iudiciously touching matters of Religion; I confesse here is an enlightening, but not such as is a pledge of regeneration. It is possible for a Comet to haue a more blazing light then one of the fixed stars; which, yet vanisheth at last, and cometh to nothing: and so it may beeth that some one, who is a meere Hypocrite, and but as it were the sheath and shadow of a Christian, may in some particularities of knowledge go beyond a true *Nathanael*, and put him downe quite, so that he shall be as no body in respect of him: Wherefore the kind of that knowledge must be considered of, the enlightening where-with may be a comfort indeed. Now that knowledge, hath these two speciall properties; 1. It is an experimentall knowledge; such a knowledge in religion, as a man is able to make good not onely by prooffe of Scripture (though that be necessary), but by his owne particular and personall feeling: I will shew an example or two hereof. First, *Pf. 116.6. The Lord preserveth the simple*, saith *Dauid*: there is a position in diuinity, such an one as no doubt in the generall truth thereof many

*The spirituall Mans taske.*

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John  
3.33.

an vnregenerate man is able by proofes and testimonies of Scriptures to confirme. But see now the maine prooffe; I meane in respect of a mans owne satisfying: *I was in miserie*, saith hee, *and hee saved me*: This is that which Christ calleth the feeling to ones *scale that God is true* (a); A man can beare witnesse to the truth of God out of his owne feeling. A second example is, *Rom. 8. 1. 2.* *There is no condemnation to them that are in Christ Iesus*: Behold a notable point of religion; A man may conceiue the meaning of this fully, and prooue it out of Gods word plentifully, for the good of many others, and yet himselfe come short: Note therefore what prooffe Paul brings in, *For the law of the spirit of life, which is in Christ Iesus, hath freed mee from the lawe of sinne and of death*: I am well able to say this is so indeed: for (blessed be God) I my self haue felt it. It is known to many that the word of God is sweet, comfortable, quickning: they know so much is testified thereof, and in a kinde of generall faith they doe belecue it: but this is nothing, vnlesse a man haue felt it so, in his owne particular: The generall point

point of the corruption of mans nature by *Adams* fall is apprehended & conceived by many; but who is the man that is ready to step in, out of his own experience touching himselfe; and to say with *Paul*,  
(b) *I know that in mee, that is in my flesh, b Rom. dwelleth no good thing* : and therefore well 7. 18. might *Moses* say, *The imaginations of mans thoughts are onely euill continually.* I could thus enlarge this point; but it shall suffice if I can make you vnderstand my meaning, as I hope you doe, by that which I haue said : yet to adde a little more light to it, I will commend to your obseruation one place of *Paul*; *Eph. 1. 18. 19.* Where speaking of that knowledge which proceedes from spirituall enlightening, and shewing the matter of it (*the hope where to God calleth by the preaching of the Gospell, and the riches of his glorious inheritance in the Saints*; excellent things I confesse, but yet such as they who are not interessed in them may conceiue) heads ouer and aboue, this specialty of experimentall knowledge, and *what is the exceeding greatnesse of his power toward vs which beleene* : So that heere is the life of all, when a man hath a feeling and  
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## The spirituall Mans taske.

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*The spirituall Mans taske.*

sense in himselfe of the vvorke of God, and of that power in renewing of his dead soule, vvhich he manifested in the raising vp of Christ Iesus.

This then is the first property of sauing knowledge, it is experimentall: as when a man can say, I know God is reconciled to sinners in the blood of his Son: for behold I am a sinner, and with me in Christ he is at peace, and these bee the evidences heereof: I am sure God heareth prayers: for thus and thus haue I tryed him by petition, and thus and thus I haue beene comforted: and so in the rest.

The second propertie of sauing knowledge, it is a knowledge tending to practise: It is such a light, as is made vse of, for spirituall guidance. Many haue a knowledge, but it is onely a knowing to know; they be like some humerous scholars which will haue euery booke of note that is published, more to be able to say they haue it, then that they may vse it: The knowledge which accompanieth saluation, hath a further aime; *Teach mee thy way O Lord, and I will walke in thy truth (i), Give mee understanding, and I will*

will keepe thy law (d); Come let vs goe up to  
the mountaine of the Lord, &c. Hee will teach  
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Heere is practice and obedience made  
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and dispute plausibly, and relate proofes  
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e Esa. 2. 3.

f Act. 9. 6.

### *The spirituall Mans taske.*

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This then is the firſt property of ſa- uing knowledge, it is experimentall: as when a man can ſay, I know God is re- conciled to ſinners in the blood of his Son: for behold I am a ſinner, and with me in Chriſt he is at peace, and theſe bee the euidences heereof: I am ſure God heareth prayers: for thus and thus haue I tryed him by petition, and thus and thus I haue beene comforted: and ſo in the reſt.

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*The spirituell Mans taske.*

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kingdome of God.

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*b 1. Pet. 2.* of man many grosse corruptions, such  
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and

and the lusts of sinne (i) : vvith these the inward man is ouer-run; the field of *Salomons* sluggard is not so euergrown with thornes & nettles, as is the soule of man with these. I might name particulars, but all may be reduced to these two heads;  
 1. A reprobate awknes to all good: 2. A ready and inclinable proanenesse, euen with desire and greedines, to any manner of vngodlineffe.

i Rom.  
6.12.

Now, when the spirit of God preuailes, those corruptions are consumed: though not at once so that their being is instantly and vtterly abolished; yet so, that their height and strength, and extremitie is abated; and they haue not that raigne, power, and dominion ouer a man, which they sometimes had. Hereupon it is said, that *they which are Christs* (and none are Christs, but they in whom the spirit is) *haue crucified the flesh, with the affections and the lusts (k)*. Their corruptions in *k Galat.* them haue receiued their deaths wound, 5.24. so that albeit they striue and struggle, & hinder a Christian from doing the good which hee would, yet they are past recovery: though they be not quite burnt vp & brought to nothing, but perhaps like  
 C imoaky

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I beseech you, let vs affoord the consideration of our selues about this: let vs see how the fire of Gods spirit hath seized vpon our corruptions, how it hath in any measure wasted them, and subdued them, so that wee are not so enthralled to them, and at the command and seruice of them, as in times past. This will declare many to bee vtterly voyde of Gods Spirit, when there are such palpable corruptions to bee behelde in their liues and courses, of pride, oppression, worldlinesse, malice, vnmercifulnes, riot, excesse, louing of pleasure, swearing by Gods glorious and fearefull Name, neglect of Gods worship, scorning of his word, profaning of his Sabbath. Shall it be thought, that the Kingdome of corruption is subdued in them by the power of Gods Spirit? *Where the Spirit of the Lord is, there is liberty (1),* there is freedom from the seruice of these raging finnes. If once the Arke of GOD come into

12. Cor. 3.

17.

into *Dagon* temple, let the Idoll be neuer so fast seated in his shrine, yet downe he falls and breakes his necke (*m*): so let Gods holy Spirit once set foote in a *m* 1. *Sam.* mans Soule, though sinne bee there, as in 5. its proper place, and as I may say, in the heart Citie of its Kingdome, yet immediately it beginnes to loose its wonted hold. There is a stronger then it come, which will take away the armour of it, and triumph in the spoyles thereof: so that they which are the Lords, shall bee able with ioy of heart to make their boast, though without boasting; Our soule is escaped, as a *Birde* out of the snare of the Fowler. Thankes be to God we were the seruants of sinne, but now wee are the seruants of righteousness, and the Lords free men.

The issue then is; No wasting of corruption, no powerfull working of Gods Spirit. Doth it not appeare by the conscientious reformation of thy wayes, that the native rust of thy inward man is fretted out? I should sinned against thy soule, and against mine owne too, if I should put thee in any little hope that thou art Christs.

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n Act. 26.

7.

ἀνίστα.

o Act. 18.

ἔκλυτο

πνεύματι.

p Chap. 4.

6.

causeth a man, if hee bee a Magistrate, not  
to bee lither in his businesse (q), but with Da-  
uid, to be at it betimes (r), with Iob, to seeke  
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## *The spirituall Mans taske.*

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tuall, his courses for good, eyther for himselfe, or for his children and familie, constant and vnbroken; his detestation of euill, strong and implacable; his sorrowing for the finnes of the times, deepe and piercing. These be the sparkes which this fire of zeale will cast forth continually where it is. Oh you now that thinke you are in the state of grace, and haue the spirit of God within you, deale effectually with your selues about this. *Can a man, sayth Salomon, carry fire in his bosome, and his clothes not be burnt* (a) Is it possible to haue this heate of zeale, and not perceiue it?

*a Pro. 6.  
27.*

Now woe is me for the coldnesse to be found among all sorte of men. Where is your zeale for God, oh you Magistrates? where is that blessed passionatnes, which ought to bee in you, making you vnable to forbear them that are euill? Where is your care to beautifie the house of the Lord, to endeuour the suppressing of the raging finnes of the first table, as well as the more notorious branches of the second? What a wofull case, what pittie, you should bee meere Gallioes, not caring for these thinges,  
and

counting Religion but a question of names and words? What an heauie case, that they which by their places should keepe downe euill, should by their personall practise, and by the courses of their ordinarie attendants, countenance and approue, and set yp euill, taking recognizances of poore Tiplers, for the restraint of gaming and drunkenesse, when yet the same thinges shall bee found no where so much as within their owne doores. Heere is poore zeale for God; woe to that stupiditie, which by these soule dishonours against God, cannot be stirred.

Well, I would yet that this zeale, which is so scarce in *Judahs* Tribe, were to bee found plentifully in the house of *Leui*: but there is a lamentable coldnesse come euen vpon vs also. I delight not to be a finger in the sores of those of mine own profession: I wish & pray, that all the *Nazarites* were purer then the snow, and euery one in his place, like the polished *Saphir* (b) but let my right hand forgette her cunning, if euer shee vwant a finger to point (at the least) at those more then palpable testimonies of our vnzeal-

*b Lam. 4. 7.*

*The spirituall Mans taske.*

tuall, his courses for good, eyther for himselfe, or for his children and familie, constant and vnbroken; his detestation of ill, strong and implacable; his sorrowing for the finnes of the times, deepe and piercing. These be the sparkes which this fire of zeale will cast forth continually where it is. Oh you now that thinke you are in the state of grace, and haue the spirit of God within you, deale effectually with your selues about this. *Can a man, sayth Salomon, carry fire in his bosome, and his clothes not be burnt (a)* Is it possible to haue this heate of zeale, and not perceiue it?

*a Pro. 6.  
27.*

Now woe is me for the coldnesse to be found among all sorte of men. Where is your zeale for God, oh you Magistrates? where is that blessed passionatnes, which ought to bee in you, making you vnable to forbear them that are euill? Where is your care to beautifie the house of the Lord, to endeuour the suppressing of the raging finnes of the first table, as well as the more notorious branches of the second? What a wofull case, what pittie, you should bee meeke *Gallioes*, not caring for these thinges,  
and

counting Religion but a question of names and words? What an heauie case, that they which by their places should keepe downe euill, should by their personall practise, and by the courses of their ordinarie attendants, countenance and approue, and set yp euill, taking recognizances of poore Tiplers, for the restraint of gaming and drunkenesse, when yet the same things shall bee found no where so much as within their owne doores. Heere is poore zeale for God; woe to that stupiditie, which by these soule dishonours against God, cannot be stirred.

Well, I would yet that this zeale, which is so scarce in *Judabs* Tribe, were to bee found plentifully in the house of *Leui*: but there is a lamentable coldnesse come euen vpon vs also. I delight not to be a finger in the sores of those of mine own profession: I wish & pray, that all the *Nazarites* were purer then the snow, and euery one in his place, like the polished *Saphir* (b) but let my right hand forgette her cunning, if euer since vwant a finger to point (at the least) at those

*b Lam. 4.*

7.

vnzeal-

*The spirituall Mans taske.*

vnzealoufnes, and of our *Laodicean* lukewarmnesse, such as time-seruing, men-pleasing, forsaking of flockes, multiplying of huings, hunting for preferments, vncompassionatenesse to the peoples soules: some neuer preaching, some seldom, some too profoundly, some too shallowly, some as good neuer a whitte, as neuer the better: these things shewe plainly we haue small zeale for the Lord of hosts. It is time that the *Angell of the couenant, who is like purging fire, and as the Fullers sope, should make speed to come into his Temple, to trie and fine the sonnes of Leui, and to purifie them as golde and silver that they may bring offerings vnto the Lord in*  
e Mal. 3. 1 *righteousnesse (c).*

&c.

I haue discovered the smalnesse of zeale in the heads and eyes; let vs descend a little to the viewe of the lower parts. And heere beholde at the very first, wee are encountred with a wofull spectacle: I mean the generall disgrace and disreputation that this zeale is in; it hath many enemies, & the world for the most part cannot abide it: folly, madnes, furie, indiscretion, headinesse, singularity, vncharitablenes, hypocrisie: like to these  
are

are the rebukes that are fallen vpon it. *It is good to loue earnestly alwayes in a good thing,* sayth S. Paul (d): yet the worlde commonly approoueth of earnestnesse *d Gal. 4.* in any thing, more then in Religion; 18. with pretences of temper, discretion, aduisednesse, moderation, they haue almost shut zeale out of doores. I knowe there is an extremitie in going too farre, and there is a folly in going awy: yet no reason why the indiscreet and heady zeale of some, should out-face and discountenance true zeale in any. Besides this, if wee looke vpon those, that yet will pretende to approoue zeale, and make a shew to haue some of this holy fire vpon their hearts, what defects shall we finde, what a naked formality in the profession of Religion, what sleight hearing, as if ones presence at a Sermon were enough for him, what superficiall praying, what lip-deuotions, what customary communicating, what grudging liberality? what eyther vtter neglect, or colde and caitald performance of household holy dueties, what silence and backwardnes in the dutie of admonition, what easinesse to digest oathes and filthy and profane speeches,

## *The spirituall Mans taske.*

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## *The spirituall Mans taske.*

ches, which wee haue without any token of dislike? Alas, where are our spirits, or what mettall are wee made of? Doe not these things, so true, so apparant, iustifie against vs that we want zeale?

But I must stoppe, least I preuent my selfe before I thinke. I haue hitherto playde the right Spinstier, and drawne out a long thread out of a short rolle: sure I am, I haue not strayed from my first ground; I will, now (as the vse in spinning is) that I haue, as I hope sufficiently, twisted this thred, briefly wind it vpon the spill, and so set on with that which is next.

We are charged, Not to *quench the spirit*. From hence I haue enforced in the doctrine, a *possibility of knowing whether or no wee haue the Spirit*: I haue vrged in the Vse, euery one to make enquirie into himselfe concerning this, because I know well, it is in vaine for a man to conceiue an hope of being saued, if he be not sure hereof.

Now, because to perswade enquirie heerein, were senselesse, without direction how to bee resolued by enquirie, therefore I haue enlarged my selfe  
in

in this, to teach how that hauing of Gods Spirit, which is a pledge of saluation, may be knowne.

The vvord (*Quench*) sheweth it to haue a fiery nature; and so it hath : It is bright as fire; it is hot as fire. **Bright**, in the enlightning of the minde, with a knowledge grounded vpon Scripture, confirmed by experience, and directed to practise.

It is hot, in consuming and wasting the grossenesse of our native corruption, and inkindling in vs an holy zeale for GOD. Now, least through deceitfulness of our hearts, wee should imagine ourselues furnished with those thinges, (not hauing them), I haue laboured to discover our defects; as nameiy, for the former : Some, without any manner of enlightning, voluntarily wrapt vp in the mist of ignorance; some, hauing onely some flashings of knowledge, such onely as swim in the head, & are neuer made vse for an holy practise. For the later, The most, ouerwhelmed with the preuailling of their owne corruptions, and without heat, or life, or courage in the things of GOD.

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*The spirituall Mans taske.*

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## *The spirituall Mans taske.*

This is the summe: If I haue seemed in any thing too tart or peremptory, I am content to stand or fall, at the iudgement of any man, that shall indifferently consider the state either of the times, or of his owne soule, I desire withall, to haue that measure met to mee, which was of right due to the Prophets of olde, that as when they spake at large, *There is not*

*e* Jer. 5. 1. *a man to bee found that executeth iudgement, and seeketh the truth (e), They bee*  
f Chap. 9. *all adulterers, and an assembly of rebels (f):*

*g* Psal. 12. *There is not one godly man left (g), From*  
1 *the sole of the foot, vnto the head, there is*

*h* Esa. 1. 6 *nothing whole (h):* they were not to bee vnderstood as if they thought there were no particulars to bee excepted, in whom there was some goodnesse: So whereas I haue mentioned a generall liting in the seruice of foule sinnes, and haue complained vpon Magistrates and Ministers, and people for want of zeale, thinke not I go about to be-spot all, without exception.

I know well, that the Lord hath reserved a remnant, & there are that know the truth comfortably, professe it sincerely, and yeeld obedience faithfully,

I know

I knowe there are zealous Magistrates, Ministers seruient in spirit, God increase the number of both; but yet the generalitie is out of tune.

I feare mee, those that are truly zealous, are but *as the shaking of an Olive tree, two or three berries in the top the utmost boughes, &c(i).* One of a City, two of a Tribe(k). And then withall, euen the 6. best of such, if they will doe themselues k Iere. 3. right, must needs yeeld they haue neede 14. of quickning: it shall be for their good, either to be awakened out of that securitie with which they are ouertaken, or to be kept from that presumption vvhich may befall them; that so they may looke againe and againe, and often vpon these euidences of hauing Gods spirit, vvhich they thinke they haue, and may be assured they are such, as shall not deceiue them in the end.

And thus I come to my second point; The 2. *That it is necessary for him that thinkes hee doct. hath the spirit of God, to take heed of quenching it.* This is the maine thing vvhich the Apostle heere intends. I am heere necessarily to beginne my handling of this Doctrine with a question or two. Whether

## *The spirituell Mans taske.*

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## *The spirituall Mans tasker*

ther the Spirit of GOD once receiued, may be quenched: and then if wee finde vppon consideration that it cannot, to what end this doctrine of *Not quenching* is, and what must bee thought in it to be intended.

To the first Question, Whether the Spirit can bee quenched, I answere directly thus: That, vnderstanding by *Spirit*, those graces of GOD which streame from Election, and are bestowed as the pledge and earnest of Adoption: and againe, taking the word *Quench*, at the largest, for an vtter putting out, to that the beeing of those graces, shall bee supposed vterly to cease, and bee abolished: then thus, the Spirit cannot bee quenched. For, in him that is borne of GOD, *there is a certaine Seede remaining*

11. Iohn. *Still (l)* and the Spirit of reuiving, is a li-  
3.9. uing spring, which is neuer vterly dry-

m Iohn. 4. ed, but is still *springing vp vnto eternitie*  
14. (m): Gods spirit entereth the soules of

n Rom. 8. Gods beloued ones, as a dweller (n), as a  
11. *remainer (o)*, not as a sojourner.

o Hag. 2.6 This holy fire is such, as no blasts of  
o Reu. 12. tentation can extinguish, though the di-

15. uell, like the *Serpent (p)* shall cast out of  
hi

*his mouth water like a floud* : yet for him to be able to quench it cleane, it is impossible. As is the fire of Gods Iudgement, so is that of his sauing Grace, each both vnquenchable.

Thus to answer the first *Quere* Now this first giues occasion to a second : If (as you say) this holy fire bee exempted from all possibilitie of extinguishment, why is this precept, and to what purpose will the doctrine bee which you thence coll. &?

I answer, It was a true saying of the woman of *Tekoa* vnto King *Dauid*, set on by the subtiltie of *Ioab* to treat for *Absolon*, *GOD* (saith shee) doth appoint a meanes (q). I applie it thus: *GOD* will not, such is the stablenesse of his counsell, the vnchangeablenesse of his election, the vnrepentingnesse of his conferring sauing grace, hee will not (I say) suffer euer this heavenly fire to goe out, but hee hath sanctified a meanes to this end, he hath laide downe a course, for the effecting of his purpose : for, as determining to saue, hee ordayned a means of saluation, the death  
of

q 2 Sa. 14  
4.

## *The spirituall Mans taske.*

of his deereſt ſonne, as purpoſing to tranſlate his choſen into the ſtate of grace, hee deuifed an Inſtrument, the preaching of the Word, ſo reſolving the perpetuall reſidence of his Spirit, he hath deuifed a way to accompliſh the ſame; one ſpeciall branch of this meanes, is the continuall preſſing of ſuch quickning exhortations as this,

*Deus qui fecit te ſine te, non er- uabit te ſi- ne te.* It was rightly ſayd of *Auſten*, if it bee aduiſedly vnderſtood, God will imploy man in the ſauing of himſelfe: yet not as an inſtrument working of it owne native ſtrength, but as one enabled by him, to doe that which is his will. Heere upon a man is ſayd to *labour out his owne ſaluation*

*r Phil. 2. (r), yee ſo, as both the will and the dee- do in him is Gods worke (1).*

*Ver. 13. It is remarkeable that is ſayde (t) of the ſonnes of GOD, They are carried by the Spirit: they worke, but it is as they are wrought by Gods Spirite. And thoſe All things, which S. Paul ſayde hee did, it was wholly by a certaine ſecret Enabler Chriſt Ieſus (u).*

*Phil. 4. Well then, this is Gods courſe, to imploy His for their owne good; now if the*

the question be how hee brings them to this; it is by such vrgings as this, which vwhen they are vsed, it pleaseth him to make effectuall: by my care not to quench the Spirit, hee in mee preserues his Spirit; and this care he begins in mee by working vppon my soule, by this charge. Thus it is plaine, that there is a necessarie vse of such precepts, in as much as they bee the meanes for the bringing of those good things to passe in those that are Gods, vvhich to them and concerning them he intends. They prooue no power in man, as mans naturally, either to keep in the spirit, or to put it out. *Caluin* saith well: *The Preacher presseth it, but God worketh it*, and but by this meanes he will not worke it.

And for the fuller opening of this point, I adde this, that albeit the being of Gods spirit in those which haue receiued it cannot be quite abolished, yet it is possible that it may through the neglect of obedience to this holy charge, bee brought to such a lowe ebbe, that a man himselfe shall strongly bee perswaded that it is vterly gone in respect that now hee feeles no life nor

*The spirituall Mans taske.*

comfort of it, no quickening, no vigor, nothing but a sad kinde of dulnesse, in that measure, that hee shall seeme to himselfe to be in a farre worse case then euer he was before hee knewe vvhhat religion meant, and to be euen to beginne all againe, as if he had neuer tasted of any grace of God, neuer felt any euidence of his spirit. This was *Dauids* case, and to this wofull passe hee had brought himselfe, by his offence, that as a man vtterly deprived of all grace, he cried out to God, *to create in him a cleane heart and*  
*x Psal. 51. to renew a right spirit within him (x);* so  
10. was hee vtterly stript of all in his owne conceiuing. And indeed to be brought to this, and to be thus robbed of all feeling of the comfortable fruition of Gods spirit, is a condition so dismall, so perplexed, and such as will cost a man so much sorrow, so many sighes, so much renting of the heart, before hee can get out of it, that it were better to tye ones selfe to any maner of care & pains before hand for preuention, then euer to fall into it. A man that hath beene grievously sicke in body, and is pretily recovered, put case that he were assured that albeit

beit hee should fall into a relapse, hee should notwithstanding bee relieved againe, and escape Death: yet hee would be loath to come to those weakenesses, to those grievous pangs and pulls, to the tedious and yrkesome vse of those experiments of Physicke, which doe necessarily accompanie such an estate: So, what though there be an assurance out of Gods word in the generall, that after a reducing into the state of grace, there can be no falling backe into the state of condemnation, and that the spirite once conferred, can neuer bee taken away? yet no wise Christian would bee willing to abide this brunt of recouerie from a spirituall relapse: The smart of it will be such, and will cost a man so deare, that though hee be healed, yet he would give a world if he might, to escape it. *A wounded spirite who can beare? (y)*

These things were heere necessarily to bee promised for the clearing of this second doctrine, that wee may conceiue of it aright; this is the effect then: It is the will of *G O D*, that every man who is renewed, called, sanctified by his Spirite, should set to it by all meanes, that hee

(y) *Prov.*  
18.14.

*The spirituall Mans taske.*

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(y) Prov.  
18.14.

*The spirituell Mans taske.*

may continue in that gracious estate, and may neuer lose thee sweete comfort of the grace of God, which hee now enioyeth, but may rather increase it, and make it to become greater & fuller and more effectuell in him then it is: for such is the nature of euery negatiue precept, to include the enioying of that good, which is contrarie to that euill which in it is inhibited: as (*Thou shalt not steale*) together vvith the restraint of all such acts as may impeach a neighbours estate, it compriseth an iniunction, of readinesse & forwardnes to promote his good: so heere thou shalt not *quench the spirit*; both forbids the dooing of that which may abate the graces of God in vs, and binds vs to the practise of what-soeuer may increase the same.

Now for the confirmation of this doctrine, serue directly those speeches, *Take heed lest at any time there bee in any of you an euill heart and vnfaithfull, to depart away from the liuing God* (2). *Let vs feare lest at any time by forsaking the promise of entering into rest, any of you should seeme to bee deprived* (a). *Let vs be led forward unto perfection* (b). *Take heede that no man fall away*

2 Heb.

3.12.

a Cap.

4.1.

b Cap. 6.1

way from the grace of God (e). Beware lest c Chap.  
 yee be plucked away with the error of the wic- 12. 15.  
 ked, and fall from your owne stedfastnesse.  
 But grow in grace, &c. (d). Look to your d 2. Pet.  
 selues that you lose not the things which yee 3. 17. 18.  
 haue done, but that you may receiue a full re- e 2. Ioh. 8.  
 ward (e). Edifie your selues in your most f Iude 20.  
 holy faith, and keepe your selues in the loue 21.  
 of God (f). That which you haue already, g Reu. 2.  
 hold fast, &c. (g). Hold that which thou 25.  
 hast, &c. (h). Let him that thinkes he stan- h Chap.  
 deth, take heed lest hee fall (i). Let vs grow 3. 11.  
 vp into full holinesse (k). Obserue the plen- i 1. Cor.  
 ty of the Scripture heerein: all these pla- 10. 12.  
 ces aime at the very same thing, which is k 2. Cor.  
 heere required; some of them (as you see) 7. 1.  
 aduising to beware how wee let goe our  
 hold, some vrging vs to stroue to adde stil  
 as much as is possible to our present spi-  
 rituall store. The sense of this duty made l Psal.  
 Dauid to pray to be shielded from these 19. 13.  
 quenchings, vvhich hee perceiued m Psal.  
 himselfe to be inclinable to (l); to bee e- 119. 116.  
 stablised (m), stayed (n), and to haue his n Vers.  
 steps directed (o). No doubt Dauid heerein 117.  
 discouered his desire to cherish the spiri- o Vers.  
 tuall heat which hee had receiued, and 133.  
 to bee quickened in righteousness (p). p Vers.

*The spirituell Mans taske.*

may continue in that gracious estate, and may neuer lose thee sweete comfort of the grace of God, which hee now enioyeth; but may rather increase it, and make it to become greater & fuller and more effectuell in him then it is: for such is the nature of euery negative precept, to include the enioying of that good, which is contrarie to that euill which in it is inhibited: as (*Thou shalt not Steale*) together vvith the restraint of all such acts as may impeach a neighbours estate, it compriseth an iniunction, of readinesse & forwardnes to promote his good: so heere thou shalt not *quench the spirit*; both forbids the dooing of that which may abate the graces of God in vs, and binds vs to the practise of what-soeuer may increase the same.

Now for the confirmation of this doctrine, serue directly those speeches, *Take heed lest at any time there bee in any of you an euill heart and vnfaithfull, to depart away from the liuing God* (2). *Let vs feare lest at any time by forsaking the promise of entering into rest, any of you should seeme to bee deprined* (a). *Let vs be led forward vnto perfection* (b). *Take heede that no man fall away*

2 Heb.

3. 12.

a Cap.

4. 1.

b Cap. 6. 1

way from the grace of God (c). Beware lest <sup>c Chap.</sup>  
 yee be plucked away with the error of the wic- <sup>12.15.</sup>  
 ked, and fall from your owne steadfastnesse.  
 But grow in grace, &c. (d). Look to your <sup>d 2. Pet.</sup>  
 selues that you lose not the things which yee <sup>3.17.18.</sup>  
 haue done, but that you may receiue a full re- <sup>e 2. Ioh. 8.</sup>  
 ward (e). Edifie your selues in your most <sup>f Iude 20</sup>  
 holy faith, and keepe your selues in the love <sup>21.</sup>  
 of God (f). That which you haue already, <sup>g Reu. 2.</sup>  
 hold fast, &c. (g). Hold that which thou <sup>25.</sup>  
 hast, &c. (h). Let him that thinkes he stan- <sup>h Chap.</sup>  
 deth, take heed lest hee fall (i). Let vs grow <sup>3.11.</sup>  
 vp into full holinesse (k). Obserue the plen- <sup>i 1. Cor.</sup>  
 ty of the Scripture heerein: all these pla- <sup>10.12.</sup>  
 ces aime at the very same thing, which is <sup>k 2. Cor.</sup>  
 heere required; some of them (as you see) <sup>7.1.</sup>  
 aduising to beware how wee let goe our  
 hold, some vrging vs to strue to adde stil  
 as much as is possible to our present spi-  
 rituall store. The sense of this duty made <sup>l Psal.</sup>  
 Dauid to pray to be shielded from these <sup>119.13.</sup>  
 quenchings, vvhich hee perceiued <sup>m Psal.</sup>  
 himselfe to be inclinable to (l); to bee e- <sup>119.116.</sup>  
 stablised (m), stayed (n), and to haue his <sup>n Vers.</sup>  
 steps directed (o). No doubt Dauid heerein <sup>117.</sup>  
 discovered his desire to cherish the spiri- <sup>o Vers.</sup>  
 tuall heat which hee had receiued, and <sup>133.</sup>  
 to bee quickened in righteousness (p). <sup>p Vers.</sup>

*The spirituall Mans taske.*

Phil. 3. This made *Paul* to bee still pressing forward and following hard (*q*) ; Hereupon  
1. 7. 14 he prouoked *Timothie* to stirre up the gift  
2. Tim. that was in him (*r*) , or as the word properly  
1. 5. signifieth to blow or to take out of  
the ashes the fire of grace which he had  
receiued, that so the heate being inflamed  
in his owne bosome, the sparkes  
might flie out abroad, for the vvarmt  
of others also.

It were not hard to enlarge this point:  
but I must limit my self, least by speaking  
too much of not quenching, I should at  
vnawares quench your attention, and  
dull you by the ouerabundance of that  
matter, by which my desire is to quicken  
you: yet I hope if you shall but put forth  
euery man the end of his rod, and dip it  
in this little combe of hony vvhich I  
haue presented you (like to the practice  
of *Ionathan* (*r*)), you shall receiue a suffici-  
ent sight of the truth of this present  
doctrine.

1. Sam.  
14. 27.

Vic!

Whosoever thou be, that hast found  
or heereafter vpon due inquiry shalt find  
thy selfe to haue receiued this spirit of  
God, whereof hath hitherunto beene  
spoken, behold here what dutie lieth vpon  
on

on thee; euen to beware how thou suffer that blessed heate to flake, which by the grace of God hath beene enkindled in thee. Thou art the Temple of the liuing God, if thou art a right Christian: and if thou wantest this fire thou canst neuer offer vnto God any pleasing sacrifice. Oh then make much of that warmth of grace which thou hast gotten, suffer not that coale which the Lord hath cast into thy bosome, to die within thee, which though in thy seeming it be but a little one, yet euen by that little one holily employed thy soule may liue; blowe it, adde still more and more matter to it: albeit it doe yet but smoake, yet it will breake forth into such a flame, by which thou shalt shine as a light heere in this crooked world, and *as the Sunne in the kingdome of thy Father* (t). I would our continually care to preserue the earthly fire, for our common houshold vse, might daily minde vs of this duty: vwhy should wee not be afraid of such things as may quench Gods graces in vs, and coole that fernency, the encrease whereof shall be our owne glory? How many be there, who through their owne secure

Matt. 13  
43.  
pre-

*The spirituall Mans taske.*

presumption haue brought themselves to a wofull coldnesse, yea little other then a meere deadnes in religion: some by disuse and neglect of dependance vpon a powerfull Ministry, contenting themselves with, in a maner, any thing in that kind: some by engulping themselves too far into the world: some by making themselves little better then seruants vnto pleasure: some by sorting themselves with persons of corrupt minds and inordinate behauiour, by whose either perswasions they haue beene seduced, or example offended, or scoffes dishartened: some by familiarity of fellowship with those that are sincere indeede, by whom as iron by iron (x) they might bee sharpened: By such courses (I say) as these many haue cast themselves backe as many degrees, as the shadow returned by, in the diall of *Abaz* (x). Let euery man that tendereth the good of his owne soule, looke to himselfe in this particular. If some captious witte shall object, that the parts of my speech are without Concord, sith I perswade not to quench, and yet teach an impossibility of quenching; Let him knowe that his presuming, his aduen-

u Prou.  
27.17.

x Isa. 38.  
8.

aduenturing to entermeddle vvith the means and quenching, and to negle& the helps to increase the heat of grace, vnder a pretext that the spirit of God cannot be quenched, is a strong euidence against him that in him the spirit of God is not; no spirit saue that which ruleth and worketh in the sons of disobedience. This is a sure rule, that God accomplisheth all his purposes of good to vs, by begetting indeauors in vs agreeing to his purposes: Gods purpose of affording mee sauing knowledge is effected by his raising vp in me a desire & loue of knowledge: Gods purpose of enduing mee vvith faith is made good by inspiring me with a struing disposition to beleue: Gods purpose of sanctifying me is brought to passe by working in me a conscionable aime to the duties of obedience: Gods purpose that I shal not fall, is brought to perfection by a care wrought in mee not to fall: Gods purpose not to let his spirit go out in mee, is stablisht by his framing my heart to a holy feare lest I should quench it, a constant laboring to auoid all means of quenching it, and to vse all helps by which it may be holpen on to perfection; If these things be not in thee, thou art

*The spirituall Mans taske.*

a carnall man euery way, a spirituall man  
no way. The spirit of God is neuer the  
author of such thoughts as this; Gods  
graces cannot be lost, the foundation of  
his election stands sure, and therefore I  
may be bold to please my selfe in a licen-  
tious course; i need not tye my selfe to  
such strait conditions of holines; I know  
howeuer it fare, the sparkle that is in me  
cannot bee put out: This is the Diuels  
logicke, it is he that teacheth vs to make  
such consequents, and to wring out such  
gracelesse inferences: Gods spirit teach-  
eth otherwise. *Worke out your saluation  
with feare and trembling: for God worketh  
in you, both the will and the deed (y): vpon  
the certainty of Gods vvorke in his, the  
Apostle builds a perswasion vnto feare,  
euen such as is in a direct line of opposi-  
tion to presumption: The foundation of  
God remaineth sure and hath this seale,  
the Lord knoweth who are his (z). What  
then, shall sinne be continued in because  
of this grace? No. Let every one that cal-  
leth on the name of the Lord depart from  
iniquitie; I can neuer haue a surer testi-  
monie to my soule that the spirit of grace  
is in me and shall abide with mee to the  
end,*

*y Phil. 2.  
12. 13.*

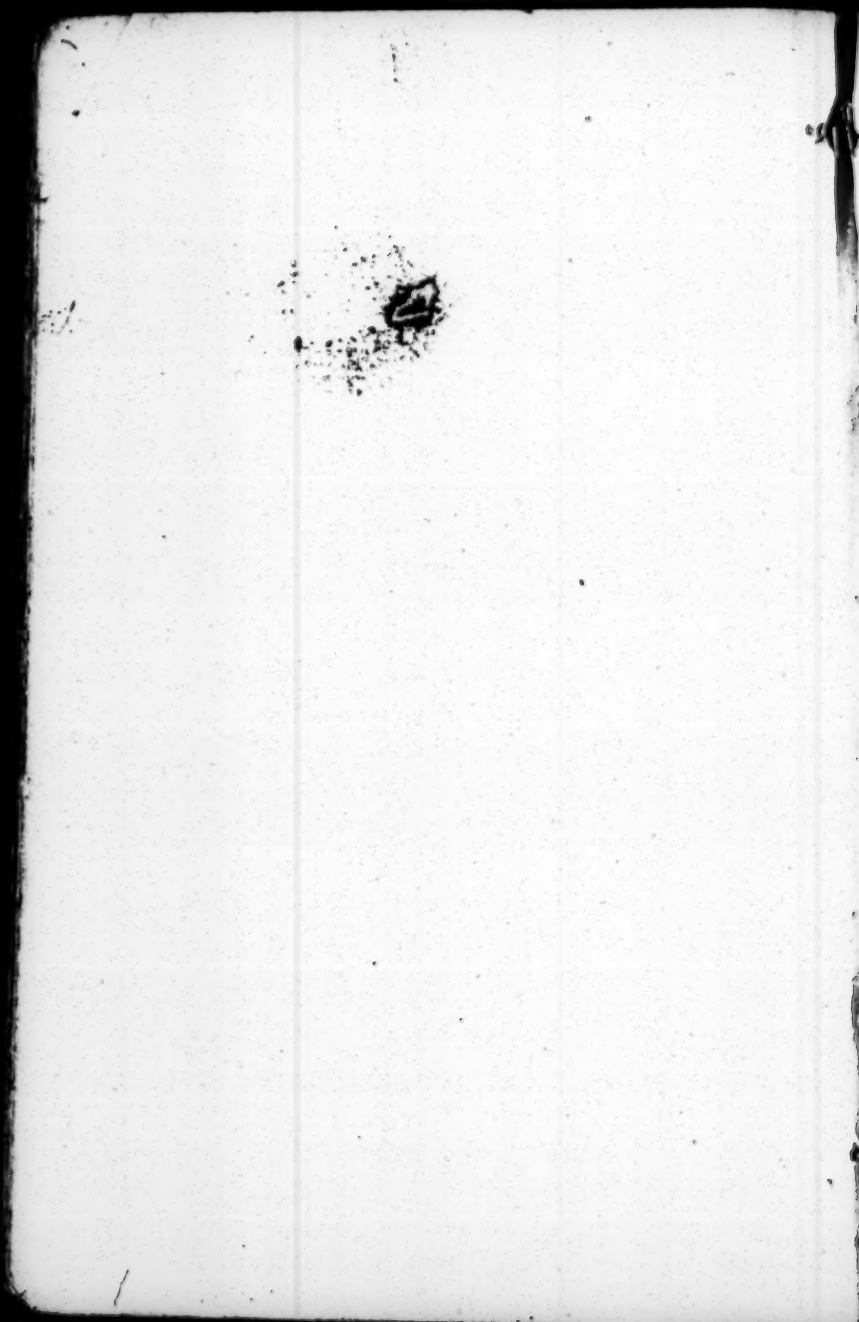
*z 2. Tim.  
2. 19.*

Send, then this my care not to griene that spirit, by whom I am sealed unto the day of redemption (a), & my feare least I should Eph. 4. flake that spirituall heate within mee, 30. which God in Iesus Christ hath bestowed on me.

The next thing is the speciall meanes for the auoyding of this quenching (*Despise not prophesying*) the discouery whereof was my chiefe aime, in choosing this text; but I am preuented by the time, and therefore for it I must remaine a debtor vntill some other time.

F I N I S.

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# A CAVEAT

and  
A Comfort for  
*Belieuers.*

Taught in two Sermons vpon  
*Luke 22.31.32.*

---

John 16.33.

*In the world you shall haue affliction:  
but be of good comfort.*

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the signe of the Bul-head.

1615.

17th. 8. 8. 1.

Be to the King's Court: be your ad-  
vice, as according to the  
nearest and best King whom so may  
I dare:  
of whom I am in the best part,



A Caueat and a Comfort  
for Beleeuers.

The first Sermon.

Luke 22. 31. 32.

31. *Simon, Simon, behold, Satan hath desired  
you, to winnow you as wheat.*  
32. *But I haue prayed for thee, that thy faith  
faile not.*



Fall other afflictions, they  
are the most sharpe and  
gricuous, which proceede  
from the speciall and more  
immediate practise and  
endeauours of the diuel to  
weaken, yea & to ouerthrow the faith of  
Gods children, and to draw them from  
that state of grace into the which they  
haue bene called, into that olde conditi-  
on of damnation and misery, from which  
once

*A Caueat, and*

once by the great mercy of God they haue escaped: Of the trials of this sort, that speech of Christ to *Peter*, euen at the very point of his attachement, will giue iust occasion to speake as much as shall be necessarie.

*The diuision of the Text.* Two things are heere to bee considered: 1. A word of admonition; *Simon, Simon, behold, Satan hath desired you, to winnow you as wheate.* 2. A word of comfort. *But I haue prayed for thee, that thy Faith faile not.*

*2 Enthouento  
vuds.*

*a Matt.  
26.31.*

In deliuering the word of admonition, *Simon* onely is named, but all the other Paithfull Disciples we intended: and therefore our Sauour speaketh as of more then one, (*hee hath desired to winnow you*), wherevpon *Calum* in his Harmonie of the Gospels, makes this speech to hold preportion with that (a), *All you shall bee offended by mee this Night*: now *Simon* was onely named, because in this first brunt, which was now instantly to followe this warning, he was like to receiue the greatest toyle: therefore he was now specially singled out, to attend to this, both caueat & comfort, into which notwithstanding all the rest were interested as well as hee:  
nay

may, we shall finde vpon further iniquity, that both of these appertaine to the whole company of Gods beloued ones. It is their portion to be sifted by Sathan: and it is their stay, that Christ Iesus is a continuall father for them to his Father, *that their faith may not faile.*

I will speake of that first, which is first; the admonition: not handling any other point out of it, saue that which belongs to that speciall matter for which I haue chosen it. The Doctrine is thus:

The first

*That it is the earnest desire and practise of the diuine, to be as preiudiciall and as hurtfull as hee possibly can, vnto those which haue beleued through grace. Our Sauiour telleth Peter heere, and in him his other Disciples, that Sathan was (as it were) an importunate Petitioner, to haue so much leaue and liberty afforded him, as to winnow them as Wheat: that is, either to give them as little rest, as the Corne hath that is cast into the vessell, vvhether it is put that it may be sifted, vvhich is continually tossed, and hurled about from one side vnto another so long as it is there: or elie we must vnderstand by this winnowing, his labouring to drine away, or sift out from*

*A Caueat, and*

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*A Caueat, and*

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doth this practise of the diuels here spo-  
ken of, but not in his intent: and we must  
now here consider of it, not as it is a mat-  
ter ouerruled by Gods gracious prouide-  
nce, vvhich turnes all to the good of  
those that loue him, and makes euen the  
enemie of their soules to become an in-  
strument of their perfection; but heere  
wee are to take notice of it, as it is in Sa-  
thans drift and aime, and so it is onely to  
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lest and to disquiet those that are the  
Lords, and if it were possible, to leaue  
not so much as a dram of faith, or a graine  
of any grace within them.*

Now, this is a matter, saith our Sau-  
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withall, accounting (as it were) a peece  
of his happines to attempt it. And albe-  
it this were spoken to the Disciples of  
Christ, yet it appertaines to all that be-  
long

long to the election of grace: for, though this enimie bee most spightfully sette against some speciall ones, (the preuailing against whom may be a means to hazard and to endanger a great many) yet his malice is towards all, euen to as many as are comprehended within the compasse of that tearme of *the seed of woman* (b), *b Gen. 3.* without limitation. Such as the Disciples, which were ordained to be as lights *15.* set on an hill, from which many were to receiue direction in the way to life, shall be mainly leuelled at aboue others. The diuell knoweth, that the fall of one such one, will weaken diuerse, but yet there shall none escape him, that hath giuen vp his name vnto Christ in synceritie of heart. And so much both this Text was written to assure vs of, & I am further to declare by the Scripture. It was spoken touching all Christians generally, that they are subiect to *the assaults of the deuill* (c), and *wrestle not with flesh and blood,* *c Eph. 6.* but against *Principalities*, against *Powers*, *11.* and against *the worldly Gouvernours*, the *Princes of the darknesse of this world*, against *spirituall wickednesses which are in the high* *d Verse* *places* (d). *12.*

*A Caueat, and*

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*A Caneat, and*

It was deliuered as a vvarning to all  
that feare GOD without exception, that  
it behooueth them to be *sober and vvat-*  
*e* 1. Pet. 5. *ching*, because they haue their aduersarie  
8. *the diuell, vvhoe as a roring Lyon vvalketh*  
*about; seeking whom he may deuoure (e).* If  
Sathan were not maliciously bent a-  
gainst all that belecue, Pauls ieaiousie o-  
uer the *Corinthians*, had beene causelesse,  
when hee was afraid of them, *lest as the*  
*Serpent beguiled Eue through his subtiltie,*  
f 2. Cor. *so their mindes should be corrupt from the*  
11. 3. *simplicity that is in Christ (f).* Sathan in  
his practise against Chrutt, shewed his  
disposition against all that are by faith  
engrafted into Christ: he winnowed and  
sifted him with as much violence & sub-  
tilty as he could, shifting from one ten-  
tation to another, to see if by any meanes  
he might haue corrupted him. Hee that  
encountred the head, will not spare the  
heel: and much would hee please and  
satisfie himselfe in it, as some peece of  
a reuenge vpon Christ, if hee could but  
make some few droppes of his precious  
bloud, in regard of some one or two of  
his beloued ones, to be spilt in vaine. Hee  
g Ioh. 8. hath as Christ saith (g), *beene a murderer,*  
44. *from*

from the beginning : neither is his either name or nature yet altered.

Hee is that great *Abaddon* ( *h* ), that professed Destroyer : whose neuer cea. *h* Reu. 9. sing practise, and vnintermitted indea- : 1. uour it is, to enlarge his owne kingdome as much as hee may by the spoyle of soules. Wee can dispose of our selues no where, nor apply our selues to any manner of imployment, wherein wee can say wee are free from his attempts. Euen in Paradise he assayed *Adam*, and our Sauiour Christ no lesse in the holy Cittie, and vpon a pinnacle of the Temple, then vpon the top of a Mountaine, or in the forsaken Wildernesse : nay, the better the person is, in regard of a large measure of sanctification: the holier the place is, in respect of the vse to which it is deuoted: and the more religious & sacred the businesse that is vndertaken, the more hot is hee: and, though not idle at other times, yet vpon such occasions, hee exceeds in spight, and in his hellish labour to doe mischief.

The fashion of *Pharaoh* towards the Israelites may serue as a verie excellent type vnto vs, of the diuels dealing. The

*A Caueat, and*

cruelty of *Pharaoh* towards the Israelites was euer great after the time that he once beganne to oppresse them : but after the first motion made by *Moses* , that they might go to worship God , his tyrannny began to be improued, and the burdens he layd vpon them were heauier then before: and when they were now come nearest to that holy busines, being departed from out his land , then was hee most of all enraged: then marched hee out after them with his full strength , to reduce them againe into their former seruitude, if it had beene possible. This is *Sathans* maner: looke as any man shall increase in godlinesse, & in a care of approouing himself vnto God in any holy course: so doth he increase towards him in enmity. And by how much the more one shal grow into fauour with God, by so much shall the spight of this Aduersary against him bee more bitter, & his practises be both more frequent, & more violent to seduce him.

I hope I shal not need to adde more for the confirmation of this doctrine. The sum is this: It appeares by his disposition towards the Apostles of our Sauour, by the testimonies of scripture, touching his  
continu-

continual compassing the world, with an intent and purpose to deuour, by the implacablenes of his enmity against Christ, by the bloudinesse of his nature, and by whatsoeuer else is any where reported of him in the booke of God; that it is the exceeding desire of Sathan, to doe as much mischief as hee can, & to procure as much disquiet as hee possibly may, to all those, to whom the Lord hath vouchsafed this mercy, to belieue. Let vs grow into a due consideration of the vses to be made of this doctrine.

First vse.

The first vse is, to stirre vs vp to stand continually vpon our spirituall gard. It is the effect of that which *S. Paul* & *S. Peter* in the places before specified do presse vp on vs in respect of this enemy; and it was the reason of this intimation giuen heere to the Disciples by our Sauour, that being forewarned, they might the rather be forearmed. If we think our selues to be Christians indeed, we should be in continual expectation of some assault, looking stil out, where, when, and in what manner this enemy vvill surprise vs. A Citie or an armie that is beleaguered, hath alwaies some Scouts, & espials, Sentinels, & watchers

*A Canear, and*

watchers by night, as it were so manie eyes sent into severall places, to obserue and marke what is intended, and to giue warning thereof, least the rest should be ouertaken ynawares. After the same manner, we beeing so beset and encompassed on the right hand, and on the left, sometimes in danger to be puffed vp with too much confidence, sometimes to be pressed downe with despaire, and so manie things giuing occasion vnto Sathan, to further these his hellish purposes, the Spirit of GOD vrgeth vs to an vnintermitted watchfulness, to be euer, as it were looking about vs, inasmuch as by how much the more suddainely Sathan shall sette vpon vs, by so much the greater is our danger.

It was one of the charges giuen by our Sauour to his Disciples, and with them to vs, *That (saith he) which I say vnto you. I say vnto all, watch (s).* And indeede, common reason hath taught euery wise man, to make that vse of an enemy: if he know that there is one liuing by him, who lookes and longs to doe him a displeasure, and is euer waiting an occasion by which to endanger him, he will take heede

Mar. 13.

27.

heed to himsele so much the more, and double his owne care, according as the spight and malice of his Aduersary doth increase. And surely, if eyther the certainty of the assault, or the strength of the enemy, or our owne imbecility, and weaknes, or the danger of the ouerthrow may perswade vs any thing, it is very be-  
hoouesfull for vs to bee exceeding pro-  
uident.

The certainty of the triall I haue shewed; the strength of the assaying cannot bee small: for, he is *the Prince of this world*: so the Scripture teacheth him (k), our weaknesse, though we perhaps feele it not, such, that we are ready naturally to yeeld to whatsoever he shall endeavour to perswade vs: the danger or the ouerthrow is no lesse then the vtter ruine of a mans soule. A little matter giueth him a great deale of aduantage: *Eue* was but a little apart from her husband, and straight this subtile enemy found her out, to assault her. *Noah* began but to drinke somewhat more then ordinary, and that sione of drunkennesse did intrap him (l). *Judah* went abroad a little more secure then it was fit, and let  
the

k Eph. 2.2

l Gen. 9.

*A Caueat, and*

*m* Gen.

38.

*n* 2. Sam.

11.

the story tell what sinne hee fell into (*m*).  
*David* somewhat idler then his vse, and  
Sathan caught him by and by (*n*). *Peter*  
rushed in vnadvisedly into companie  
that was not fit, and the Diuel preuayled  
and whipped him into a three-fold corde  
of a treble deniall of his Master. Let a  
man but a little forbear to watch ouer  
his soule, it cannot be deuised how soon  
Sathan will hooke him in. Hee is the  
great *Nimrod*, the graund hunter of the  
world, that makes pits & snares to catch  
soules.

*o* Esa. 58.

1.

Here then in st occasion may be taken  
to complaine, and euen to cry out *alonde*  
*without sparing* (*o*), against that great se-  
curity which doth generally possesse vs  
in these euill dayes. Little would a man  
thinke, that wee are in expectation of an  
emie, that obserues our ordinary fa-  
shion. Euery course which wee runne,  
euery speech that falleth from vs dooth  
in a manner fauour of a kinde of be-  
nummednesse and fearefulnesse, which  
is come vpon vs: farre are wee from so  
much as thinking vpon Sathans plots:  
little doe we studie vpon it, how he is pe-  
petually setting snares; how he doth no-  
thing

thing but range about, seeking to deuour. I pray suppose there were certaine intelligence brought vs of a Wolfe come into the Country, which did euery night come into mens pasture, and make spoile and hauocke of their sheepe, What wold wee doe? wold we neglect it? Surely no. Wee would by our selues, or by others, watch night after night, and vntill wee knew for a truth that the beast were departed or slaine, wee would neuer cease.

Wee are tolde by the spirite of Truth, which cannot lie, that Sathan is abroad amongst vs; that hee compasseth the earth to and fro; that it is his continuall businesse to catch soules, that if wee belong to God, he desires to winnow & sift vs, that by one meanes or other, hee may preuaile against vs? Shal we not now beas watchful for our souls as in the case before named, we wold be for our sheepe? Wold we watch to saue our flocks fro the wolf, & yet be asleep in the depth of security, whiles the diuell makes a booty of our soules? How can this be excused? Wee would, I am verily perswaded, if we were reasoned with man by man, say it were  
a fault

*A Caueat, and*

a fault inexcusable so to doe: Yet how are we able to cleere our selues from the guilt of it? Let but our own hart's speake how seldome it cometh into our mindes day after day, what a dangerous enemy we are beset with, who is as full of deuices and shifts, as he is out of malice; & as full of malice, as he is of life. If we would speake the truth as it is. I know we must needs confesse, that among millions of our thoughts, and all of them needlesse in comparison, this dooth scarcely euer creepe into vs.

No maruaile if Sathan doe euerie where make such hauocke and spoyle, & lead so many soules captiue after his will: for what greater aduantage can we giue him then securitie? hee will range at his pleasure, when there is no watching to resist. Remember we this then to be the first vse, which wee must make of this doctrine. To perswade vs to watchfulnes. It is an easie matter in words to desie the diuell, and to professe hatred to him, and to say, wee hope to be armed wel enough against him; the diuel can be wel enough contented so endure all this, so long as we faile in the principall: namely, that  
duty

duty of watching, which is necessary.

A second vse is aptly following vpon The 2. this. For as the vnwearied desire of Sa- Vse, than to doe mischief; should prouoke vs to watchfulnes: so to the end we may be the more forward to watch & know the better how, and in what sort to performe it, it is meete we should take occasion by this Text, & by the doctrine gathered from it, to consider a little of the devils practises.

It would require a great deale of time to lay open all his stratagems, neyther will I vndertake that, onely I will speake of some of those that are the most ordynary. The generall end of his courses with and against the Elect of God, is the eternall destruction of their soules, *Hee p 1. Pet. 5 walks about seeking to deuoure (p)* Now, as & his end in tempting is destruction, so his meanes for the advancing of that end. Is to draw them, if it be possible, into one of these two wefull extremities: presumption or despayre, eyther to bee ouermuch confident, or else to bee full of distrust. That he laboureth to worke the children of God vnto presumption, appears by that which *Daniel* confesseth  
against

*A Caueat, and*

9 Ps. 30. 6

rPs. 19.

13-

against himselfe, touching the vaine confidence of his owne heart (q), and by his prayer, when he felt himselfe to be so assaulted, *Keepe thy seruant from presumptuous sinnes* (r). The presumptions which hee labourerh to draw into, are of many shapes: as, for a man to thinke that for spirituall things hee is in estate good enough, that his knowledge, and faith and obedience are as they ought; that hee may take liberty to himselfe to commit now and then such or such sinnes, or to neglect such and such duties of godlines: that he is able to endure any thing for religions sake, that his faith is so strong, that it cannot bee shaken, that himselfe is so well fenced, that no ill company, or the like ordinary occasions of euill can mislead him. These and the like, be the ordinary specialties of presumption, by which he seeketh, as with so many gins and springs to entrap Gods children. I may be bold to say, that he hath litle feeling and experience in religion, that doth not at times find the truth heereof in his own particular. Helpes to further this sin of presumption, the diuel findes out many: hee will tell a man of the mercy of  
God,

God, which passeth by the weaknes of his seruants, and in them accepts the will for the deed; of the grace of God, which abounds according as sin abounds; of the certenty of gods decree, touching the saluation of his chosē, which no sin is able to make void, of the fals of good men, who cōmitted great sins, & yet were pardoned, of the euidences of Gods fauour, such as health, peace; plenty, which hee will make a man belecue hee should not enioy, If his course were not pleasing vnto God: yea, and in this case, he wil magnifie to a mans soule, his gifts, & the many graces which God hath bestowed, that he may pride himselfe herein, and lift vp himself in his thoughts aboue that which is fit: he wil extenuate and lessen sin, and when it is in it own nature very hainous, he will yet perswade, that it is but small and petty, euen a very trifle in comparison. Variety of such helpes he findes, by which to pusse vp with presumption, to make a man carelesse in vvatching ouer his ovvne heart, negligent in tying himselfe to the straight practise of godlinesse, bold in giuing liberty and freedom to his ovvne corruptions.

*A Caueat, and*

Many assaults thus raised, & thus fol-  
lowed, the seruants of God do meet with  
in their courses. Well, when hee hath  
tryed his hellish skill this way, sodainly  
(as his fashion is, to runne from one ex-  
treame to another) hee turneth about, &  
laboureth ~~on the~~ other side to plunge in-  
to despayre. Heere hee laboureth to ter-  
rifie and to amaze the conscience of a  
Christian, and put it out of all hope of  
being saued. He presseth vpon him that  
hee hath no faith, that he is none of Gods  
Elect, that he is but an hypocrite, that  
there is in him no truth of repentance,  
no life of grace, no power of godlines,  
that there is no mercy for him vvith  
God, and that hee shall bee as certainly  
condemned in hell, as if hee were already  
there.

Thus *David* was lifted, thus was hee  
brought to conclude against himselfe,

*1* Psal. 31. that *Hee was cast out from G O D S*  
22. sight (r) That there was no truth in

*1* Psal. 126. Gods promises (r) ; That *the Lord would*  
11. *show no more fauour* (r). And thus many

*1* Pi. 77. 7. deer seruants of God, are oftentimes grie-  
uously perplexed, troubled in spirit, gal-  
led in mind, long seeking & laboring for  
reliefe,

release, and finding none, condemning themselves, and pronouncing against themselves, that they are the very fire-brandes of hell, and cannot bee saued: nay, many times they doe euen die with speeches in their moutnes, which much fauour of despaire, yea and be brought in the secret iudgement of God for the good of others to bee their owne executioners, hoping thereby to free themselves from this miserable perplexitie: nothing doe they vnderstand in religion as they ought, which know not this. Now satan is not without his aduantages by which to vrge this vpon Gods children. Hee setteth before them the many crosses, which God hath laid vpon them, all which hee would make them beleue are euidences of Gods displeasure and indignation towards them.

Thus *David* was troubled to see how hee was *daily punished and chastened euery morning*: and it made him to doubt of himselfe, whether hee were in the fauour of God or no (x). Hee layeth out x *Psalm*. 73. before them in exact manner their sinnes 13. 14. past, and maketh them (y) to possesse y *Iob*. 13. the iniquitie of their youth, hee aggravates 26.

*A Caueat, and*

euery paticular wherein they haue sayled  
and laboureth to pull away from them  
euery thing by which they should ga-  
ther any hope of comfort to themselues :  
hee will steale out of their memories the  
comfortable sayings of the holy Scrip-  
ture, and continually thrust into theyr  
minds such speeches as are touching  
the iustice and vengeance of God vpon  
the vngodly : hee will vrge against them  
euery infirmity, euery straying thought,  
euery wandring imagination, euery re-  
bellious and disobedient motion, euery  
colde and vnprofitable performance of  
any holy seruice vnto God, whether pri-  
uate or publike : and hee which at one  
time would make all sinnes veniall, will  
now stand vpon it, to settle a man in this  
case, that euery offence of his is vnpar-  
donable. It is impossible (I suppose) for  
the memory of man, at once to deliuer  
all the seuerall courses which Satan v-  
seth by which to swallow vp Gods chil-  
dren into despayre, and to bring them to  
that wofull conclusion in the Psalme,  
Psa. 77. 8. *that that the mercy of God is cleane gone  
for euer, and that his promise doth faile for  
euermore.* And strange it is to heare how  
cunning-

cunningly he can teach a wounded soule to dispute and to reason, and multiply arguments against it selte. Whosoeuer shall bee so happy, eyther to obserue it in his own case, or to note it in others, whose great tentations hee shall heare or behold, shall plainly see the trueth heereof, how the Diuel doth winnow the seruants of God, and sift them euen as wheate, & that theyr estate in regard of the malice and enmity of this aduersary, here in this world is as the state of those that trauell by the Sea, sometimes (sayth the *Psalme*) *they mount up to heauen, sometimes they descend into the deepe:* So one while they are encountred with motions, tending to the lifting of them vp with vaine presumption, another while they are assaulted with thoughts, suggested by the Diuell to drowne them in despayre: and thus (as *Dauid* speaketh of those passengers by Sea) *their soules melteth for troubles, their cunning is gone,* and they know not for the present which way to turne themselves for any sounde reliefe.

*Psal. 107.  
26.*

Thus for a brieve suruey of the most ordinary practises of this spirituall ad-

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uerfarie. Let mee adde a little touching his attendants and assistants whom hee vseth as his instruments for the promoting and accomplishing of his generall purposes. They are two specially. 1. The world; that is rightly tearmed the diuels storehouse and his Armory of tentations. Out of it hee deriueth many particulars for the endangering of Gods children : from thence hee assaulteth them one while with gaine, the loue and desire whereof *is the roote of euill* (b)<sup>1</sup>, and the lusting whereafter causeth *an erring from the faith* : and how much are the graces of God euen deaded and in a manner well neere quenched hereby in many that yet giue some hope, that they haue

*a seeder remaining in them* (c)? How doe the cares of the world and the deceitfulnesse of riches choake good things in them (d) ?

With what a colour doth the Diuel leade many professors of religion into this sinne! forsooth men must follow their callings, and they must bee frugall and prouident, and hee which is not carefull for his company is worse then an Infidell : thus the enemy poysons them with this bewitching euill, and so carryeth them

b 1. Tim.  
6. 10.

c 1. Iohn.  
3. 9.  
d Mat. 13.  
22.

them into a world of intanglements, besotting them so with the seeming sweetnesse of the earth, that they can redeeme no time for their soules, neither to bestow abroad, nor in their families, nor can chearefully enlarge their hands and hearts to any gracious vse, for others comfort. A man may bee euen afraide of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Sathan layeth continuall siege vnto them.

Againe, from out of the world, hee sets vpon the seruants of God with pleasure & delight, oh, recreation is lawfull, some sport is necessarie, & these & these particulars may very well bee iustified, and here creeps in stealingly that which the Apostle calles *a louing of pleasure more then a louing of God* (e), a spending of more good houres in vnprofitable delights *e 2. Tim. 3.4.* then in holy duties for God and for our selues.

Then further there is another baite, & that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking

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Mat. 4. 8 men straine, and euen willingly dispense  
with theyr owne consciences, or against  
them rather, and (as we say) borrowe  
point or two for reputations sake? How  
are men brought to straine and to force  
their wits to iustifie this or that? and al-  
because, the same hauing some shew of  
lawfulnesse set vpon it, will make an ea-  
sier way to their aduantage: yet the di-  
uel hath more weapons out of the world  
he findes subtle *Ionadab* to enchant and  
to perswade to that which is euill, coun-  
ning worke-men to coole zeale, to en-  
courage vnto liberty, to stay from be-  
ing too forward, and to aduise to a tem-  
per and moderation in religion: these  
are instructed how to carry the matter  
handsomly, and with formall reason  
and shewes of Scripture to keepe back  
from that seruent care that ought to bee  
nay, the Diuell will goe neere to finde  
some Preachers to set a worke in this  
businessse, to withdraw from forward-  
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of newfanglednesse) and to take heed of  
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being too much of the purity.

Then further there will-bee heaped many discouragements when one is a good way: heere is losse vpon losse outward things, going backward in the world, besides little remorse among friends in the day of want: here is trouble, heere is reproach and scorne, here is flaunder and ill will, all manner of ill spoken, with such thinges as it appears by Scripture and experience that Satan fighteth against Gods children, and all to further his generation, of eyther lulling them a sleepe in security, or swallowing them vp in discouragement.

Now hee hath another ayde and instrument, that is the flesh, an in-borne corruption, Out of the which doth issue out incessantly a world of euill thoughts and of such lusts, as Saint Peter speaketh of, *which doe fight against the soule* (g). The diuell by long obseruation is growne exceeding skilfull, and hee will soone vnderstand, what be the things which wee be most inclinable, and will worke vpon vs accordingly: and as there is no euill whereto hee shall perswade

bu

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but our nature hath a proneness to it: so  
 hee will be sure to assault vs so chiefly as  
 he knoweth it to sort best with our na-  
 ture bent; as, if a man be of nature more  
 full and sparing, hee will ply him  
 with presentations of profit: if hee bee of  
 ambitious disposition, hee will setie  
 him forward with hopes of honour and  
 content; if cheerefull and pleasant  
 company, hee will assaile him with plea-  
 sure, with company, with occasiones  
 of turning such a nature into careles-  
 ness and vanitie: if sad and solitarie, hee  
 will enter him with frightfull passi-  
 ons, and labour to drawe by seates and  
 to inconuenience: if some-  
 thing of fashion and trimnesse, hee  
 will supply that kinde too, and furnish  
 him with occasions to make all tolerable  
 by that way: if cholericke and ea-  
 sily moued, hee will finde occasions  
 to kindle in him also, such as shall quickly kindle  
 in vnruely heate: if one bee specially in-  
 clined to the applauding of himselfe  
 and to a good opinion of his owne parts  
 and gifts, the Diuell will set on such as  
 shall praise him, and sooth him, and so  
 puffe him vp with folly.

Thus

Thus in a legion of particulars, aduantageth himselfe in this seruice lifting the children of God by owne flesh, and euen thereby doth were carry them captiue oft times they cannot doe the good which both should and would: This is a false traytor within vs, which lets in that euill which Sathan desire to settle in our soules: the argument which the Diuell sheweth whether it tend to presumption or payre, but he will make it to seeme a iudgement of flesh and bloud exceeding reasonable.

Here then is the second vse. The first was to perswade watchfulnesse. The second to shewe the great necessity of watchfulnesse, and especially the many particulars wherein through this enemy we are in danger. His end is mischieuous. his meanes to that end, are very direct, his helpes for the setting an edge vpon those meanes, very strong: the world will furnish him with many preuayling motiues, whether to make vs secure and carelesse, or to bring vs to bee desperate, and the fleshe that is in vs,

is

*A Creuat, and*

use to vs euery way, and the Diuell  
not sayle to make vse of both, to the  
extremest, Consider now whether here  
is iust cause of spirituall watching:  
meanes which the Diuell layeth are  
if we doe nothing, wee goe no  
farre, but still hee is in his course, like a  
workeman to seduce and sift, and  
like a raging Lion to deuoure. There is  
nothing out of which hee will not take  
occasion to entangle. In our callings he  
will lead vs to idlenesse, to fraud, to coue-  
siness, to cruelty, in our eatings and  
drinking, to excesse, in our beeing in  
company, hee will seeke eyther to make  
instruments to hurt others, or others  
meanes to corrupt vs, in our privacy  
hee will assault vs with vngodly and vn-  
profitable thoughts, in performing any  
good exercise, he laboreth eyther to hin-  
der vs from it, or to distract vs in it, in  
prosperity hee endeauours to puffe vp,  
and in aduersity to dishearten. I cannot  
name all particulars, by which, and in  
which, and out of which hee draweth  
out matter of temptation, eyther to leade  
vs into euill, or to keepe vs in euill: no  
place is free, no calling is priuiledged,  
no

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Paul;  
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no degree, no age is exempted. His malice is endlesse, his policies are dayly multiplied, his deuises and sleights are without number.

A third vse yet remayneth: My first The 3.vse  
vse was, to prouoke to watch: my second  
to declare in what particulars wee are in  
danger: now the third shall bee to direct  
how to watch. Wereade (b) that there  
is a certaine armour to bee put on, when  
wee addresse our selues to this Watch-  
ing seruice, and that is a thing which  
must bee euen in reason. For what is a  
watchman without a weapon? well may  
hee discry and discouer the enemy, but  
hee cannot withstand him. It shall not be  
vnprofitable, nor vnfitting to speak som-  
ewhat touching the armour to be vsed, as  
it is set downe in the particulars by Saint  
*Paul*; He calleth it the armour of God:  
whereas hee calleth it armour, the word  
must not be taken literally or grossely,  
but in a spirituall sense, according as it is  
a spirituall enemy which we haue to doe  
with. It is called Gods armour, be-  
cause it is hee by whom we must hope  
to bee furnished therewith; out of his  
armory onely we must seeke supply. The  
parti-

b Eph. 6.  
11.12.

*A Caneat, and*

particulars are described in his word, & the manner of putting it on, and of v-  
sing it, is there onely to bee sought. The specialties and severall parcels of it are set downe in order: I will name them & open them in a word.

1 *Girdle of Truth*, which is sincerity of heart, when a mans heart and soule is set and bent in the singlenesse thereof to please God in all that is required. It is a fruit of the Spirite which ought to accompany a mans whole conuersation, that so hee may bee found without fraud and without hypocrisie, both towards God and towards men; It requires that a man should not bee a professor of religion, in shew onely and in pretense, but indeed, and in truth, being such an *Israelite* in deed in whom there is no guile. He that is but an hollow Christian, formall onely, and without, the Diuell will soon preuayle against him; but he which laboureth to proue himselfe to be such an one indeed as hee would seeme to be by word and shew, he is sure to stand fast in the euill day.

2 *The breast plate of Righteousnes*, that is holines and vnblameableness of con-  
uersation

uerſation: iuſtly tearmed a *Breaſt-plate*, becauſe it beares a man out againſt the ſlaunders and falſe imputations of wicked men. This makes a man *bolde as a Lyon* (i), and not to regard the biting; Pro. 28. tongues of euill ſpeakers: as *Iob* know-<sup>1.</sup> ing his owne innocency, profeſſed not to regarde it though an aduerſary ſhould write againſt him, euen a whole booke of accuſations (k). This gaue *Dauid* comfort in the middeſt of troubles, that he could appeale vnto God, in his vprightneſſe, reſpectiueſly to the thinges<sup>35.</sup> wherewith men charged him (l). Oh, *Ps.* 26. 1. where a mans heart is ſet to walke with God in al the wayes of righteouſneſſe, he not willingly pleaſing himſelfe in any known wickednes, how ſhall Satan vanquiſh him, what reſolution ſhall he haue and what comfort in his ſoule, when hee labourerh to diſmay him?

3. *Shoes ſhod with the preparation of the Goeſpell of peace*, that is, aſſurance of accep- tation & peace with God through Ieſus Chriſt, according to that holy doctrine which is reuealed to vs in the Goeſpell, He that hath attayned to this, is like one ready to take a iorney, and is fitte to go through

*A Caueat, and*

through his pilgrimage amidst all spirituall enemies, knowing that God who is at peace with him, will bee his guide and deliuerer from them all.

4. *Shield of faith*, that is a firme perswasion of the accomplishment of all Gods mercifull promises; in his sonne for our good. This beates backe all the fiery darts of the Diuell; as, carnall confidence, presumption, security, infidelity, distrust, despayre. This is a victory against them all (m).

1. Ioh.  
5. 4.  
1 The. 5  
8.

5. *The Helmet of Salvation* (n): A constant desire and expectation of that eternall happinesse which God hath promised. This sustaines, and beares vp the heart against that fainting, which might otherwise dismay it, because of the deferring of Gods promises.

6. *The Sword of the Spirit*, which is the Word of God. This wounds Satan, and cuts in sunder the knottes of those sundry tentations, by the which hee seeketh to catangle. This discouereth and bewrayeth all his policies, with this sword; our Sauior foyled this enemy (o), opposing that which was written vnto whatsoeuer hee sought to ensnare him

o Mar. 4.

with.

with. And this especially a Christian must seeke to be accomplished with. There is no reason which Satan shall vse, whereby eyther to draw vnto presuming, or to worke to dismayednes, but by the Scripture the weaknes and inualidity thereof shall soone appeare. What colourable reason soeuer shall bee vsed to perswade presumption & security, that one speech of Salomon, is enough against it. *Blessed is the man that feareth alway* (p. : Or of p Pro. 28. Paul(q), *Worke out your saluation with 14. feare and trembling.* And whatsoeuer on q Phi. 2. the other side shal be produced and pref- 12. sed to the beating down of the soule vnto despayre, euen this shall bee sufficient to repell it; *Christ dyed to saue euen the chiefe of sinners(r)*: much more shal a man bee fenced, that laboureth to store 21. Tim. 1. himselfe with that plenty which the 15. Scripture yeelds: which heere or there hath somewhat, to meet fully and directly with every particular perswasion, with which hee shal labour to corrupt. Little are men aware, what aduantage they giue vnto the Diuell by their ignorance and rawnesse in the Scripture. How is it possible, but that hee shall easily pre- uayle

*A Caueat, and*

vayle, when hee findes vs without this weapon? which as I haue shewed, Christ especially made vse of in his grappling with him in the wilderneffe.

7. *Prayer*: This is it, which brings a blessing vpon all the rest, and enableth vs through Gods mercy, to the comfortable vse of all the former.

This then is that which is called the *Armour of God*, & thus must euery Christian labour to furnish and to prepare himselfe against the Diuell. First, let him looke to it that his heart bee vpright, and that hee be free from halting in matters that concerne his soule. Secondly, let him care to bee outwardly fenced with an holy life, making conscience to walke in all the wayes of righteousness in the sight of God. Thirdly, let him labour to bee shod with an assurance of peace with God, through the Gospell. Fourthly, in his left hand, let him get the shilde of faith, stedfastly struing to apprehend and to apply Gods promises. Fifthly, in his right hand, let him carry the worde of GOD for a sword. Sixtly, on his head let him weare the helmet of saluation, in the patient expectation of the glory

glory to be shewed hereafter. Lastly, let him ioyne to all, seruency of prayer, by which all the rest may bee made effectual.

Thus I haue in a few words opened a large matter, which yet to those that are carefull may bee sufficient, if to this now spoken they shall ioyne the helpe of priuate meditation. Now, this armour thus described, is to be put on, and worn continually, wee euer considering our selues how and in whar manner wee haue the feeling and the vse thereof. With this we should lye down, with this we should rise vp, and care that euery day; and in all places, and whatsoeuer we goe about, wee may haue it with vs, as farre as it is possible. For, as the vvatch must neuer be giuen ouer; so this armour appertayning thereunto, must neuer be put of.

Heere now I could take occasion to shew how vnfit we be generally to grapple with Sathan, how vnable to make any comfortable resistance in the day of triall. I am perswaded, the greatest part are so farre from being thus armed, as hath been sayd, that they must needs cōfesse it to bee a thing which heeretofore  
G they

*A Canecat, and*

Acts. 19  
2.

they haue scarcely thought vpon. This matter is euen a mysterie vnto many; and they will (hearing of it) go neer to answer as they (s), *We haue not heard whether there be an holy Ghost, or no.* This is mens lamentable ignorance in things which concern their soules. Besides, if we grow into an inquirie for particulars, how rare shal we find sinceritie of heart, holinesse of conuersation, feet shod with the right vnderstanding of the Gospell of peace, the shield of faith, to witte, the sound knowledge, together with the comfortable & liuelie apprehensio of Gods promises, a longing and setled expectation of the future happines.

Where is the sword of the Spirit, when Gods word is by many so little looked into, and so many be as great strangers in it, as the children yet vnborne? Where is seruency of prayer, when there is such small feeling of our wants, and such slender vnderstanding of the promises of God to heare our suites? No maruell if Sathan play *Rex* as himselfe listeth. Hee is cunning, and we simple, hee strong, wee weake, hee subtle, wee secure, hee furnished to make varietie of assaults,

faults, wee vitterly naked, without any peccce (it is much to be feared) of the Armour of GOD. If wee had one parcell thereof, vvee had all, if wee be without any one, wee haue none at all. Let vs pray vnto GOD to, blesse our memories, that wee may beare away these particulars, to blesse our meditations, that wee may rightly and profitably digest them, and to stirre vppe and blesse our care, that wee may diligently practise this dutie of seeking and laboring to put vpon vs the Armour of GOD: so shall Sathan be vanquished, our selues comforted, and God glorified by our trials.

Thus haue I ended this parte, which I termed a vvord of vvarning. We see wee are beset with a dangerous and an vnplacable enemy: the more religious we be, & the more increasing in the graces of God, the more against vs is his malice. Here hence wee haue been exhorted to watchfulness, wee cannot bee too vigilant to stand vpon our guard against such an Aduersary. To quicken vs heere to somewhat the more, wee haue beene shewed his course, and made

*A Cantat, and*

*Acts. 19*

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*A Caueat, and*

acquainted with the generality of his practises, that we may see there is no time or place for carelesnesse. And now lastly, because to watch vnarmed. were vaine, wee haue beene taught what armour we must put on; which beeing taken to vs, and kept vpon vs, it is possible for vs to bee foyled, but we shal neuer be vanquished; nay, in the end, we shal be more then conquerors, and the God of peace shall tread Satan vnder our feete. And his winnowing, though it were intended on his part, to disfurnish vs of all grace, yet shal be so blessed of God vnto vs, that thereby his graces in vs shall be broght, vnto more perfection.

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THE



# THE SECOND

## Sermon.

*But I haue prayed for thee, that thy faith fayle not.*



**O**F the word of Admonition hath been spoken thus farre. The word of Comfort followeth new next to bee enquired into: *But I haue prayed that thy faith fayle not.* The wordes neede no great opening: In handling the doctrine springing from them, I hope to make all as plaine as shall be necessary.

The Doctrine is thus: *That all the practises and endeuours of Sathan, are not able to overthrow the faith of Gods chosen.* This point of holy doctrine, I thus collect out of this Text: That faith for the not fayling whereof Christ hath prayed, the same, the diuell can neuer be

The second doctrine of the Text.

*A Caueat, and*

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Christ hath prayed; therefore the diuell  
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will vphold, Sathan cannot vanquish, for  
*Hee is greater then all (a)*: but that faith  
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*knowe*, sayth our Sauour, directing his  
speech vnto God the Father, *that thou*  
*hearest mee alwayes (b)*: so that thus farre  
I perswade my self there can be no doubt.  
If it may bee once prooued, that Christ  
hath prayed for the faith of all Gods E-  
lect, that it may not fayle; then I am as-  
sured the rest wil be yeelded vnto, name-  
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So that therein, that beeing the se-  
cond branch of my reason, I am to be-  
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of Christ, as may seeme, are onely to  
*Peter,*

*a* Ioh. 10.  
29.

*b* Ioh. 11,  
42.

*Peter*, that his faith is prayed for that it may not fayle: and the Papists also do labour by all meanes to make them peculiar to *Peter*, and from thence to rayse the doctrine of *Peters* supremacy, and chiefety ouer the rest: Because in the common danger of all, say they, Christ doth strengthen *Peter* onely: and withall, by this they seeke to establish an impossibility for the Pope, to erre in office, whom they suppose to bee the successor of Saint *Peter*, and to bee with him interessed heere in a Priuiledge of not failing in any thing, which by vertue of his office hee shall performe. Therefore I will shew, that whatsoeuer Christ did heere beg for *Peter*, by name, the same he did request for all the faithfull. To make that firme, this may bee a sufficient reason, That which Christ asked for all his faithfull disciples, the same did he craue of God for al true Believers: but looke what he craued here for *Peter*, the same did hee intreate for all his faithfull disciples, therefore hee craued it also for all true believers.

The first limme of this reason, is confirmed by that speech of our Sauour, when

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when hee sayth plainly, That the good things which hee asked of GOD for his Disciples, he asked of him not for them alone, but for all them. vvhich shoulde  
cIoh. 17. through the vworld *believe in him through*  
20. *their preaching (c)*. If then Christ prayed for all his elect Disciples, that their faith might not fayle, hee prayed the same for all Beleeuers.

Well, how shall it appeare that Christ meant as much to all his faithfull Disciples, as hee did heere to *Peter*? First, It is apparant heere, that Christ gaue vvarning of a danger by Sathan, to them all, to therest as well as to *Peter*, *Hee hath desired you*. How can any man thinke, considering the great loue of Christ to his Disciples, that hee would put al of the in feare, in regard of the diuels practises, & not also put them all in hart, by a word of assurance, touching the perpetuity of their faith. The danger is foretold to al, but the comfort restrained to *Peter*, vvhatsense is this?

Secondly, if wee examine that praier of Christ, which hee made the night before his sufferings, and in which it is out of all question all the rest had equal interest

interest vvith *Peter*, vve shall finde that our Sauiour in it, in sense, though not in vvords made the same sure for them all, that hee did for *Peter* heere. For what other thing is intended then their perseuerance to the end, in those particular requests; That *the Lord would keepe them in his name* (d): That hee would sanctifie them with his truth (e)? These are alone in effect vvith that heere of the not saying of faith: For he whom God keeps in his name, and sanctifieth with his Truth, the same faith cannot be ouerthrowne.

*d Ioh. 17.*

*11.*

*e Vers. 17*

Yea, but will it be sayde, If this prayer of Christ were not peculiar to *Peter*, why is it deliuered in such a sort, with such words of restraint, *Simon, Simon*? Will you haue the reason in a word? Christ fore-saw at this time, that *Peter* was to sin more then the rest, & so to be in greater hazard then the rest; and therefore would need a more speciall succour then the rest. As then a good Father, hauing care of all his children, if he see some one distressed aboue the rest, will tender and cheere vp him more specially: Or as a Physitian wishing good to the whole body, yet applyeth his physicke principally

pally to the parts ill affected: so Christ, though his respects were to all, yet inas-  
much as *Peters* case was like to bee such,  
as would most need comfort, therefore  
he applied the comfortable salue of Gods  
assured fauour, to his grieve especially.  
And therefore it is well noted against the  
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singular for *Peters* supremacy, that *Sta-  
pleton* sayth, It is impossible to shif it off  
with any colour of cauills that these  
words doe not proue *Peter* to haue been  
in any greater dignity then the rest, one-  
ly they shew it to bee true, that hee was  
in greater danger.

I wil not spend time now in canuaſing  
this point about *Peters* head-ship, or in  
the deriuation thereof, if any such were,  
from him to his supposed Successors the  
Romane Bishops, I haue chosen this text  
for another end, then the debatement of  
that matter. This onely I say in a worde  
with learned *Fulke*, in his Confutation  
of the *Rhemists* notes, that all the Lo-  
gicke in the world, can neuer prooue  
hence the Popes supremacie, or any  
such priuiledge of not erring, as is pre-  
tended. Papists themselues acknowledge  
that

that a Pope may faile as a man, & be without faith, & so be damned; but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching *Peters*, not sayling as a particular Christian, then as an Apostle. For hee doth not so much vnderstand heere by faith, the doctrine of faith, as who would say, that *Peter* in matter of teaching should not erre; but here especially was intended, that faith by which *Peter* was engrafted into the mysticall body of Christ Iesus, which we call a sauing faith, a renuing or a regenerating faith: and Christ meant, that though Satan should endeouour to sift out all goodnes frō him, yet he should cōtinue in the state of grace & saluation to the end. So that this can make nothing at all for their purpose, which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ heere promised could neuer bee true touching *Peter*.

Thus haue I laboured to remoue all lets, which might hinder in shew the raising of this doctrine from this Text, The truth is, there is no more reason why this speech thus directed to *Peter*, should be held

pally to the parts ill affected: so Christ, though his respects were to all, yet inas-much as *Peters* case was like to bee such, as would most need comfort, therefore he applied the comfortable salue of Gods assured fauour, to his grieve especially. And therefore it is well noted against the Papists, which thinke this place to be so singular for *Peters* supremacy, that *Stapleton* sayth, It is impossible to shif it off with any colour of cauills that these words doe not proue *Peter* to haue been in any greater dignity then the rest, one-ly they shew it to bee true, that hee was in greater danger.

I wil not spend time now in canuassing this point about *Peters* head-ship, or in the deriuation thereof, if any such were, from him to his supposed Successors the Romane Bishops, I haue chosen this text for another end, then the debatement of that matter. This onely I say in a worde with learned *Fulke*, in his Confutation of the *Rhemists* notes, that all the Logicke in the world, can neuer prooue hence the Popes supremacie, or any such priuiledge of not erring, as is pretended. Papists themselues acknowledge  
that

that a Pope may faile as a man, & be without faith, & so be damned; but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching *Peters*, not sayling as a particular Christian, then as an Apostle. For hee doth not so much vnderstand heere by faith, the doctrine of faith, as who would say, that *Peter* in matter of teaching should not erre; but here especially was intended, that faith by which *Peter* was engrafted into the mysticall body of Christ Iesus, which we call a sauing faith, a renewing or a regenerating faith: and Christ meant, that though Satan should endeavour to sift out all goodnes frō him, yet he should cōtinue in the state of grace & saluation to the end. So that this can make nothing at all for their purpose, which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ heere promised could neuer bee true touching *Peter*.

Thus haue I laboured to remoue all lets, which might hinder in shew the raising of this doctrine from this Text. The truth is, there is no more reason why this speech thus directed to *Peter*, should be held

*f* Cha. 1. 5 held peculiar to him, then that which  
GOD sayde to *Iosua* (*f*), *I will not fayle*  
*thee*, should bee appropriated to him a-  
*g* Heb. 13 lone; which yet notwithstanding the A-  
5. postle applyeth to all Christians (*g*). If  
the Apostle might embolden all Chri-  
stians to lay holde vpon that speech; why  
should it not be lawful to apply this to a-  
ny child of God, whom Sathan desireth  
to sift, and to shake as hee did *Peter*, *Be of*  
*good comfort, Christ hath prayed for thee*  
*that thy faith fayle not?*

It is ordinary to apply common com-  
forts to some particular persons, as occa-  
sion is, which application to particulars  
shall not let, but that the matter so appli-  
ed, belongeth of right to more then to  
those, to whom for the present it is ap-  
plied. When Christ applied the doc-  
trine of forgiveness of sinnes, to the man  
sicke of the Palsey, *Sonne, thy sinnes are*  
*h* Mat. 9. 2 *forgiuen thee* (*h*): shall that preiudice the  
liberty that is for euery Beleuer, to lay  
hold vpon the doctrine of the remission  
of sinnes for his speciall comfort?

Thus still I hope, it appeareth more  
and more, to be rightly collected hence,  
*That the faith of all true Beleuers is vn-*

*vanquishable.* Christ hath prayed for all his, that their faith may not faile: neuer was he denied by his Father any sute. I haue been the more diligent in iustifying this place to be the ground of this doctrine, because as it is abused by Papists, and ingrossed by them for *Peter* onely, and his imaginarie successors: so if this be cleared once, to be the doctrine of these words, as I hope now it is, it may serue in stead of many proofes, considering the plainenesse of it, and that it speakes (as it were) directly to the hart and soule of euery true and sound Beleeuer: *Sathan will secke thee to winnow thee, but I haue prayed that thy faith faile not.*

Now next, though this place might be sufficient, yet because the harmony and concent of the Scripture, cannot but be very contenting in a point so exceedingly comfortable as this is, therefore I will adioyne somewhat therein. This then is the effect of that which I will labour to make plaine, That if a man bee once through the mercie of God become a true Beleeuer, a man endued with that *1 Tim. 1* faith which the Apostles call *unfained (i)*, 5. and in another place, *The faith of Gods k Tit. 1. 1. Elect (k)*,

*A Caueat, and*

*Elect (k), sifted by satan hee may be vanquished hee can neuer bee, his perseuerance is certaine, his estate and condition is vnalterable. I may well put here in the front of this prooffe, that promise of God made of olde vnto his people, I wil make an euerlasting couenant with them, that I will neuer turne away from them, to do them good, but I will put my feare in their hearts, that they shall not depart from me (l). Vpon which words, thar glosse of Austens is excellent: What is this, sayth he, but as if God had sayde, The feare of me which I shall put into their hearts, shall be such & so great, that they shall adhere, and cleaue close to me, euen to the end. This is a notable place, to shew that God will not suffer those euer to decline from him whom it hath once pleased him truly to conuert vnto him.*

*How doth the Scripture abound with speeches, directly testifying the perseuerance of the faithfull: They which trust in the Lord, shall bee as mount Sion, which cannot bee remoued, &c. (m), They are sheepe, which none can plucke out of the handes of my Father. sayth our Sauour (n), They are as a house, which no stormes or waues*

*Jer. 32.*

*40.*

*De bono*

*perseuer.*

*cap. 2.*

*Ps. 125*

*1,*

*Ioh. 10.*

*28.*

can overthrow (o), Chosen ones, whome  
it is impossible to seduce (p): They  
are kept by the power of God, through faith  
unto salvation (q), They are reserved un-  
to Iesus Christ (r), They are sealed by the  
holy Spirit of God unto the day of redempti-  
on (s), They shall not bee tempted above  
that they are able to beare (t), Though they  
fall, they shall not bee utterly cast downe:  
for the Lorde upholdeth them with his  
hand (u).

Do not these things abundantly proue  
the perseuerance of believers? Which  
way shold the Elect of God be depriued  
of their faith? God wil not withdraw it,  
for with him there is no shadow of turning  
(x), The mercy wherewith he hath com-  
passion on his elect, is everlasting (y): so  
is his love (z). Those gifts of his which  
accompany an effectuall calling, are  
without repentance (a): that is, they bee  
such, of the conferring whereof, GOD  
neuer repenteth: nay, hee rather addes  
more grace to his childreu, then takes  
ought from them (b).

Wel, as God himselfe wil not withdraw  
that gift of faith, which he hath once be-  
flowed, whereupon the graces of God,  
which

o Mat. 7.

24.

p Mat. 24.

24.

q 1 Pet. 1.

5.

r Iude 1.

s Eph. 4.

30.

t 1 Cor.

10. 13.

u Ps. 37.

24.

x Iam. 1.

17.

y Esa. 54.

8.

z Ier. 31.

3.

a Ro. 11.

29.

b Luk. 8.

18.

# *A Caueat, and*

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18.

*A Caueat, and*

which concerne saluation, are sayd to be like a *living water*, that can neuer bee drawne drie (c), so the Diuell cannot extinguish it. He will indeed endeavour it, as was shewed in the former Sermon, but his power is abridged: *Greater is he that is in you, then hee that is in the world* (d). Neyther can the corruption of GODS children be able to put out the light of faith which is in them. Nothing shall separate from the love of God, which is in Christ Iesus our Lord (e). The children of GOD are taught to pray to *bee deliuered from euill*: that is, that euill though it assaile them, yet it may not conquere them.

c Ioh. 4. 14  
d 1. Ioh. 4. 4  
e Rom. 8. 39.

*Why is this asked of GGD, if he bee not both able and willing to bestowe it? If GOD will deliuer his children from euill; if hee will confirme, strengthen, and stabliss them* (f), and performe the good worke which hee hath begunne in them (g), how can it be that they should lose their faith? I know not any one point wherein the Scripture is more plenifull then in this. Variety of prooffe I haue alreadie alleaged: if it were necessary, much more might easily be produced.

f 1. Pet. 5. 10.  
g Phil. 1. 6

Thus

Thus in 2 wordes: It is the marke of hypocrites, that they *believe but for a while* *b Luk. 8. 13.* (b). It must needs then bee the portion of those that beleeue aright, that their faith is perpetuall. The wicked indeede *passeth as the whirlwinde, and is no more: but the righteous is an everlasting foundation* (i).

Truth it is, that if the children of God *Pro. 10. 35.* stooode vppon their owne personall strength, their perseuerance might very well bee doubted of: but they are *ingrafted into Christ, (k),* and so as the Apo- *k Ro. 6. 5.* stle speaketh vpon another occasion, *the roote beareth them, and not they the roote* (l): *1 Ro. 11. 18.* their saluation dependeth not on themselves, but it is *built upon that foundation of the Lord which remaineth sure* (m). *m 2. Tim. 2. 19.* They which are planted in the house of the Lord flourish in the Courts of our God, and *n Pl. 92. 13. 14.* bring forth fruit in their age (n). Other branches may bee pulled away from their stockes, eyther by violence of wind or force of mans hand, or at last consumed by length of time: With them that are in Christ, it cannot be so, they keepe not him, but are kept by him: and from

H

this

*A Caueat, and*

this stablenesse, which is in him, proceeds their firmenesse. *I charge not, sayeth the Lord, and this is the reason, that you sonnes of Iacob are not confirmed (o).* How confidently dooth Saint

*o Mal. 3.6* *Paul speake touching his perseuerance (p)? I know whome I haue beleeued, and I*

*p Rom. 8. 38.* *am perswaded that he is able to keepe, that which I haue committed to him against that*

*q 2. Tim. 1.12.* *day (q), The Lord will deliuer mee from euery euill worke, and will preserue*

*r 2. Tim. 4.18.* *mee vnto his heauenly kingdome (r).* Shall

wee make *Pauls* case herein to bee singular, and think this may be true of him,

but yet not the portion of euery true beleeuer? Why? Faith is in all the E-

lect of God, of the same common nature: and if it bee the nature of the

faith of one beleeuer, to secure him for the time to come, it is in the nature of

euery one that hath faith also: and what comfort were it to vs, to heare of *Pauls*

assurance of his perseuerance, if it bee taught vs, that wee must still bee doubt-

full in that behalfe? Wee may admire *Pauls* happinesse; but with small con-

sistent, when wee are put out of all hope  
to

to partake with him therein.

*5 Rom. 8.*

*Paul (s)* as he speakes with such confidence touching his future estate, resolving vpon it, that nothing should bee able to defeate him of that happines hee wayted for: so in the beginning of that discourse hee propounds a generall doctrine, which concernes all which are in Christ Iesus: touching whome this hee deliuereth, that *to them there is no damnation*; now hee prooues this by his owne example at large, &c. *(t)*: *1 Ver. 2.* Whereupon I inferre, that whatsoeuer &c.

*Paul* reporteth there of himselfe is not singular, that is, such as wherein ordinary beleeuers are not interess'd with him; for then to what end is his experience and example brought in as a prooffe for a doctrine which concernes all? Certainly, it is the condition and state of all true beleeuers, that *neither height nor depth, nor any other creatures can separate them from the loue of God, which is in Christ Iesus our Lord (u)*. But I stay my selfe in this; It were no hard thing to *u Ver. 39.* be plentifull in the enlargement of this prooffe.

H 2

There

*A Caneat, and*

**Obiecti-** There bee some things which are vsu-  
**ons 2-** ally obiected by some against this doc-  
 gainst the trine: which it shall not bee amisse to  
 doctrine make answere to.

**answered** 1. It is sayd that there are diuers spee-  
**1 Obiect.** ches in Scripture, where falling, and for-  
 saking, and things of the like nature are

threatned to the faithfull, and they  
 are called vpon to feare and care, such  
 as seeme to argue a possibility of finall  
 losing all grace which they haue once re-  
 ceuyed. For examples sake, *Let him that*

**21 Cor.**

**10. 12.**

**7 Ro. 11.**

**20. 21.**

**2 1. Thes.**

**5. 19.**

**4 Phil. 2.**

**12.**

**Answer.**

*thinks hee standes take heed lest hee fall (x).*

*Bee not high minded, but feare, &c. (y)*

*Quench not the Spirite (z). Worke out your*

*saluation with feare and trembling (a). Now*

to what ende are these speeches, if the

faithfull cannot fall, so as to loose

that faith, with which they haue bene

once endued? I answer thus: that what

soeuer God works in, and for the faith

full, hee worketh it by meanes. As hee

will continue them in faith, and keepe

them in the state of grace: so hee will

doe it by a course: and one speciall

meanes, by which hee preserues the faith

of his children, is such exhortations as

this

this, by which (he blessing them vnto them,) he preuents security and stirres vp care of vsing all good meanes consecrated by him, by which they may bee vphelde in grace, and builded vp in faith. So that these aduertisements do not presuppose the falling away of Gods Elect: but are purposely vsed in the wisdom of God to preuent the same.

They prooue that wee in our selues may fall, and had therefore neede to resolve with *Dauid*, *That it is good for vs to draw neere to God* (b), but they doe not b Ps. 73. 2 argue the purpose of God to suffer to fall, but rather the contrary: for well may wee say, that if God would forsake hee would neuer so often cail vpon his children to stand fast.

2 Many true beleeuers haue fallen and sayled greatly: as *Dauid* in the matter 2 Obiect. of *Vriah*, *Peter* in the businesse of denying his Master: shall it bee thought that these lost not their faith, when they committed such foule offences? How could faith and such grosse euils, bee at once together in the same men? I answer directly; that neyther *Peter* nor

Answer.

*A Caueat, and*

*Dauid* lost their faith quite in those their fals. Wee must learne to distinguish betwixt the being of faith, and the working offaith: faith may be, where it doth not worke. There may be life in the root of a tree, though in the winter season the same be without both leafe and fruit. In a mans body there may be life, although for the present, being in a swoun, hee doth neither moue nor breath; like to that, which *Paul* sayd of *Eutichus* falling from the third loft, and taken vp dead: His

*c* A<sup>ct.</sup> 20.  
10.

life is in him (c). In a drie sommer there may be a secret spring of a Well in the earth, though not so much as a drop of water do flow from it: So there may bee a certain seed of faith in a Christian, euen then when by some great tēptation he is ouercome and fallen into a grieuous sin. So then it is true, faith did not worke in *Dauid* when hee committed adulterie. It was not powerfull in *Peter*, when he denyed his Master: but yet the recouery of both, argueth that there remayned, as *Theophilact* sayeth out of *Chrysostome*, touching *Peter*, the hidden seedes of faith and grace in them both. No sooner was

*Luk.* 2.

*Dauid*

*David* throughly dealt with by *Nathan*, but he cryed out *I haue sinned* (d). No d 2.S3.12 sooner did the Lord looke backe vpon 13. *Peter*, but *hee went out and wept abundantly* (e). So then this is the answer. A e Luk.22. great sinne may smother faith, as ashes 61.62. may the coles, but it cannot quench it. The working of faith may bee stopped, when the being thereof continueth.

A third obiection. Many that haue giuen great euidence euen of strong faith, and touching whome there is no cause in the world, but to account them true beleeuers, are by the testimony of their owne mouthes, vttering the same with great earnestnes, a testimony of their not dissembling, vtterly without faith: they say they haue no comfort, no taste of any goodnes, they cannot pray, they cannot so much as thinke comfortably vpon GOD, or any of his promises. Indeed they will say, it hath beene with them thus and thus heeretofore, but all this is vanished, and now there is nothing but deadnesse and infelicity come vpon them.

3 Obiect.

Haue not these lost their faith? And  
was

was it not also thus with *David*, when he  
prayed that God would *restore unto him*  
*the joy of salvation, &c.* (f)? That *resto-*  
**Pf. 51. 12** *ring*, argueth a departure and losse of  
that which his desire was he might again  
enjoy.

**Answer.** As I sayde in answering the former  
obiection, that there is a difference be-  
twixt the beeing and the working of  
faith; so say I now, that there is a diffe-  
rence betwixt a man hauing of faith, and  
his beeing aware that hee hath it. A man  
may haue faith, euen then when hee  
stands verie peremptorily to it, that hee  
hath none at all. Physitians report of  
men subiect to melancholy passions,  
that they haue verily thoght themselues  
dead, when as yet all that haue behelde  
them, haue knowne them to bee liuing,  
yet haue they not beene able to persua-  
de them so: Such like spirituall pertur-  
bations are in the mindes many times of  
Gods children, that they conclude di-  
rectly of themselues that they haue no  
faith, and they which come to talke  
with them, and to comfort them, cannot  
beate away that opinion from them, who  
yet

yet see in them plaine and apparant eu-  
dences of a true faith. Indeed those very  
complaints, which are made in these di-  
stresses, are an argument of the presence  
of that which yet is lamented as it were  
not there. No man but a beleeuers can  
complaine of the lacke of faith. Infide-  
lity cannot bee perceyued but by faith.  
The want of grace cannot bee taken no-  
tice of without grace. It is in the mat-  
ter of faith, as it is in the point and case  
of Gods loue. GOD alwayes loues his  
children, though hee doe not alwayes  
shew it, nor they alwayes perceyue it.  
*He hides away his face for a time, and they are  
troubled (g).*

A fourth obiection. Wee reade in *g Ps. 30. 7*  
Scripture, that the spirit of God depar- *4 Obiect.*  
ted from *Saul (h)*: and *Paul* sayth by the *h 1. Sam.*  
corrupt doctrine of *Hymeneus and Phile-* *16. 14.*  
*tus*, the faith of certain was destroyed (*i*); *i 2. Tim. 2*  
& so he speakes of some, which haue er- *18.*  
red from the faith (*k*), and fell away *k 1 Tim. 6*  
frow the faith (*l*), and made shipwracke *10.*  
of the faith (*m*); Doe not these thinges *l Cap. 4. 1*  
argue a possibility of falling quite from *m Cap. 1.*  
the state of grace, and of an vtter losing *19.*  
the faith?

Concer-

Answer.

Concerning that of *Saul*, By that spirit which forlooke him, is not meant that spirit of regeneration, which workes in the elect: for that *dwelleth*, where it once entereth (*n*); but a certaine measure of necessary giftes; which God vouchsafed *Saul*, for the enabling him to the duties of his gouernment. Herevpon it is sayd, that when *Saul* was first anointed King by *Samuel*, *God gaue him another heart* (*o*): now when *Saul* grew into extremities, then GOD deprived him of those giftes: such giftes are termed the spirit of God, I meane, such as concerne a man for the discharge of his personall calling; as wee may reade that tearme giuen to that knowledge & vnderstanding to worke in curious workes which was bestowed vpon *Bezaleel* and *Aholiab* (*p*). As for the termes of faith in those places where destroying of faith, erring from the faith, &c. are mentioned, wee must thus conceiue them, partly to betoken the doctrine of faith: so faith is taken for that which is beleueued (*q*). Now that is oftentimes fallen from by many, they beeing corrupted

*n* Rom. 8.  
11.

*o* 1. Sam.  
10.9.

*p* Ex. 31.3

*q* Gal. 1.  
22.

ted and poysoned with false opinions: partly for the profession of faith; and so euen good men may at a time by weakenes in the extremity of persecuti- on sayle in the profession and shew of faith, not daring to shew themselues openly to bee that which they are: partly also it may bee taken for that, which is but faith onely in name and in opinion, and which is a meere titular faith; and no more faith indeede, then a course from which the soule is departed is a man.

There be some as *Augustine* saith, that doe rather *imagine then beleue*. Now of such kinde of faith, the doctrine which I haue handled is not; for such may vanish, nay indeed such cannot continue: but when wee speake of faith, as it is the grace of God, which makes-one with Christ, it can neuer be destroyed, neither doth any of those places produced speak of faith in that sense: nay, in one of the places *Paul* puts a distinction betwixt those whose faith he speaks of, & the faith & state of Gods chosen (r), as *Hymeneus* & *Philetus* doctrine destroyed the faith of  
certaine: it pleased God to giue ouer some

*Cogitant  
potius qua  
credunt.*

*2. Tim. 2  
18. 9.*

to be de-

*A Caueat, and*

deceyued by them: But yet howsoeuer, *the foundation of the Lord remaineth sure, and hath this seale, the Lord knoweth who are his,* all this while the elect of God were safe, they were so surely built, that it was not possible for them to miscarry.

5 Object. A first objection. This doctrine is accused, to be a doctrine of idlenesse and presumption: for if a man hauing faith cannot lose it, and being once in the state of grace, cannot finally bee cast out of fauour, why should hee feare to commit any sinne? for doe hee what he will, God will not reiect him. What need he binde himselfe to any course of holinesse, or of diligent vsing such thinges as appertaine to building vp in godlinesse? inasmuch as his condition is vnalterable, hee is sure of being saued whatsoeuer come.

Answer. It is true, in the iudgement of corrupted nature, this may bee a very good enducement to take liberty of sinning, inasmuch as there is no possibility of losing faith: neyther will I say, but at a time a childe of God may bee egged on by

by his owne heart, vpon that ground to  
 gine an aduerture. But it is certain that  
 such a sinne of presuming, or of giuing  
 ones selfe ouer to a dissolute course, or of  
 neglecting the care of holinesse, cannot  
 beare sway there, where faith is: Marke  
 what is sayde, *That sinne shall not haue do-  
 minion ouer those,* which are by faith en-  
 grafted into Christ (s). They which are *Ro. 6. 14*  
 justified by faith, are called of God into *Ro. 8. 29*  
 the state of grace (t), and they which are *30. 1*  
 called are sanctified (u). How are they *u Iud. 1.*  
 sanctified, if they wallowe in securitie? *&c.*  
 How is that a purger of the heart (x), if it *Act. 26.*  
 leaue behinde in a mans bewels such *18.*  
 grossnesse? how is it our victorie (y), if *x Act. 15.*  
 it suffer vs to be detayned in bondage of *9.*  
 such a dissolute euill? It is the marke of *71. Ioh. 5.*  
 the worst men, and such as shall bee *4.*  
 swept away with the wrath and venge-  
 ance of God at his comming, To bee lul-  
 led asleepe in security, giuing themselves  
 ouer to the seruice of sinne, eating and  
 drinking and knowing nothing, vntill  
 they are taken like a birde in a snare (z). *z Mat. 24*  
 How can this then bee the state of bee- *38.*  
 leeuers? Will God suffer his to fall into  
 that

that, which they are left vnto, who are of olde ordayned to destruction.

He that is a true beleeuers knows what God requireth of him : and the more sensible hee is by faith of Gods loue to him, the more will his earnest desire be to glorifie his name, by a holy behaniour. It cannot bee denied but *Paul* was resolu'd of his future estate, and of his perseuerance in grace vnto the end : but who euer more diligent, who more precise, who more constant in the studie of holinesse ? It was his endeauiour to haue alwayes a cleere conscience towarde

*a Act. 24. God, and toward men (a) : it was his manner to beate downe his body, and to bring*

16.

*b 1 Cor. 9 it into subiection (b) : hee forgate that which was behind, and endeauioured him-*

27.

*selfe vnto that which was before, and followed hard toward the marke, for the prise of the high calling of God in Christ Iesus (c) : his manner of liuing, was exemplar*

*c Phil. 3. (d). His example is an abundant*

*13. 14. prooffe, that the assurance of perseue-*

*d 2 Tim. 3 rance, doth not naturally giue life and*

*10. beeing to presumption. Nature, per-*

*haps, will say, Let vs continue in sinne that*  
*grace*

grace may abound. This is that Logicke  
 of flesh and blood (c), but grace will  
 reple, *How can wee that are dead to sinne,*  
*live yet therein (f)?* Looke what inferen-  
 ces vnto holinesse the spirit of God en-  
 forceth out of assurance of Gods eternall  
 fauour and of eniying his promises; *If*  
*you call him Father, &c.* that is, if you  
 haue receyued the spirit of adoption, and  
 by it vpon good tearmes, call God your  
 Father, *asse the time of your dwelling*  
*heerein feare.* The more you apprehend  
 him to bee your Father, the more doe  
 you feare to offend him. (g). *Seeing wee*  
*haue these promises* sayeth Paul, hauing  
 reference to those afore, in which God  
 had sayde, *I will bee a Father vnto you, and*  
*ye shall bee my sonnes and daughters, let*  
*vs cleanse our selues from all filthinesse of the*  
*flesh and spirit, and finish our sanctification in*  
*the feare of God (h).* The Scripture is full  
 in this kind.

Rom. 6.

1.

f Ver. 2.

g 1 Pet. 1.  
17.

h 2. Cor. 7

1.

I haue beene large in the handling of  
 this doctrine, 1. Because it is plenti-  
 full, the Worde of GOD aboundes  
 with reasons and arguments to con-  
 firme it. 2. Because it is comfortable, it is  
 the

*A Canear, and*

the grounde and storehouse of all true consolation. 3. Because there be diuers exceptions made against it, which for the stopping of the mouthes of gainesayers, and for the satisfacti-  
on of all those which feare G O D, it was necessary to explaine. The summe of all is, *That the faith of Gods Elect, true sauing faith, can neuer, eyther totally or finally bee extinguished.* Foyling it is subiect vnto: but not fayling. It may bee where it dooth not worke, and it may worke where it is not perceyued, a man may en-  
joy it that complaines in bitternesse of spirit, that hee cannot feele it. Hence, came that saying of *Augustine, that euery righteous man, vnderstanding by a righteous man, a man iustified before God by Christ, is more blessed then Adam:* and his reason is, *Adam* had power, if he would, but not a will to be able to per-  
sist in good; but as for them that are by faith engrafted into Christ, they haue both ability and will: they haue a desire giuen them to continue, and are able also so to continue to the end. Ler vs come to the vse. ○

*De Cer &  
Gra. II.*

*Posse fi  
velit, sed  
velle vt nō  
possit.*

First

First; Heerby is ouerthrown that popish The first  
opinion, the leauen wherof hath sowed vse.  
some also which in other maine things  
doe vtterly dissent from Popery : to wit,  
that no man in this world , vnlesse it be  
by some speciall reuelation , can be assu-  
red of his perseuerance and continuance  
in the state of grace; That a man may fall  
from the state of election , into the con-  
dition of a reprobate ; Beeing now in  
Christ , hee may be vtterly cut off from  
Christ, hee may fall from grace, he may  
lose the spirit of G O D, and be quite and  
cleane without faith.

Such Positions as these are ordinary  
in the Papists writings; and some others  
(as I said) differing else from them, yet  
doe communicate with them in these  
errors. Errors I may safely call them,  
being so contrary to that doctrine which  
hath beene handled and prooued out of  
this Text, touching the perseuerance of  
the faithfull , and the vnalterable condi-  
tion of those whom the spirit of G O D  
hath once renewed.

How can that faith faile for vvhich  
Christ hath prayed? May a man know he

*A Caueat, and*

2. Cor.

13.5.

hath faith indeed? No doubt hee may; why else are we exhorted to *try our selues whether we are in the faith* (1). If a man may be assured he hath faith, hee may be assured also, that his faith shall hold out to the very end: vnlesse hee will make doubt of the efficacie of Christs request. And surely, if it were true which is held by some, That a man beeing once truly in Christ, may be againe quite out of Christ and so altogether in the state of nature againe, as if hee had neuer beene conuerted; then there will follow a necessity of a second Baptisme.

Baptisme is the Sacrament of our engrafting into Christ, of our initiation, or enterance into Religion: if then a man fall so farre, that hee is wholly seuered from Christ, shall it not be necessary in his recovery, for him to be baptized? For how else (ordinarily) shall he become a lim of Christ? This is an vnauoydable absurdity which followeth this doctrine.

I may adde heereto, how this weakeneth the comfort of a Christian. Much a doe hee hath to get faith. Alas I what a griefe and a heart-breaking to him is it,

to

to be taught that hee no sooner hath it,  
but hee may by and by lose it? now he is  
in the state of an elect, hee may be in as  
badde a taking as *Iudas*, or any reprobate  
tomorrow.

What kinde of doctrine is this? How  
dooth this sort with the generall ayme of  
the Scripture; which is, *That we through  
patience and comfort might haue hope* (k)? *k Rom.*  
But thus is Popery a doctrine of vnset- *15.4.*  
lednesse: it traineth vp the soules of men  
in a perpetuall suspence; they would  
haue the people to be sure of nothing,  
neither of the matter to be believed, nor  
of themselves, whether or no they doe  
belecue as it is necessary. A kinde of hope  
they will allow them, which (as they  
conceiue it) is a kinde of blinde guesse  
without certainty.

2. Heere is an excellent matter of di-  
rection for vs, what thing especially to *The se-*  
make choise of. What should wee rather *cond Vse:*  
seeke & desire, then such a good whereof  
we cannot be deprived. See how vainely  
men bestow all their care about things  
of no continuance, Honour, Riches, Plea-  
sure, things of no continuance.

*A Caueat, and*

Honour, a meere bubble, as wee see  
in that glorious Courtier *Haman*: to day  
the second in a kingdom; worse then the  
veriest slaue, euen one adiudged to the  
gallowes, to morrow. Riches hath wings:  
either wee are taken from them, or they  
from vs, euen in a moment. *This night*  
*wil they fetch thy soule from thee (l); They*  
*cannot preuaile in the day of wrath (m).* As  
for Pleasure, what more transitorie? *Euen*  
*in laughter the heart is sorrowfull (n).* Why  
will men be mad vpon those things which  
are lighter then vanitie it selfe? They be  
all as water, vpon which the faster a  
man claspeth his hand, the sooner it is  
gone.

¶ *Luk. 12.*

20.

¶ *Pro. 10.*

11. 4.

¶ *Pro. 14.*

13.

¶ *Luc. 10*

42.

¶ *Gal. 3.*

26.

Oh that wee might all earnestly la-  
bour after faith, and (o) *chuse the better*  
*part.* This brings with it all those things  
which wee so much affect. Would vvee  
Honour? what greater then to be *sonnes*  
*of GOD in Christ?* And this dooth faith  
(p).

Would wee Riches? vvhath compara-  
ble to *Spirituall blessings in heauenty*  
*things?* and these brings faith; inasmuch  
as it brings *Christ*, vvhom hee vvhich  
hath

hath once giuen, cannot *but with him giue all things also* (q).

7 Rom. 8.

Would wee Pleasure? what like this, 32.  
To knowe ones *Name to be written in Heauen*? And this is also from faith: for faith is accompanied with the presence of Gods Spirit, *vvhich beares witnes with our spirit, that wee are the children of GOD* (r). Oh that wee could sell all to *r* Rom. 8. buy this Iewell; and euen as it were neg- 16. lect all, till we were sure we were indeed possessed of this treasure.

Thirdly; Out of this doctrine is deri- The third  
ued matter of infinite and vnspeakable Vse.  
comfort for all that truly feare G O D.  
How great, and how violent, the malice and furie of Sathan is against all such, wee heard before. Hee will not faile to doe the vttermost that Hell can either inuent or execute, for the throwing them downe from that happie estate to which the Lord hath raised them. Well may a man tremble when hee thinkes on this simply: for who are wee, that wee should be able to encounter such an enemy: But behold heere a Rocke of Comfort; This is like that *strong Tower*,

3 Prou.  
18.10.

which *Salomon* speaketh of, to which the righteous flee and are exalted (s). We haue an Aduocate with the Father, *Iesus Christ* the righteous; and hee maketh continuall request on our behalfe, that our faith may not faile.

Thou wilt (perhaps) say to mee; I confesse this were a notable comfort, if I were sure that I were one of those for whom *Christ* is a surer: but heerein I am doubtfull. I demaunde of thee, Hast thou any truth of faith? Canst thou tell whether that begun in thee, yea or no? So farre as faith goeth, so far the interest into this priuiledge goeth. But because I know thou wilt not be so resolved, therefore I will declare a sure course, by which thou maist be resolved heerein, that the benefit of this prayer, for the not fayling of faith pertaines to thee.

Examine thy selfe for two things: First; A constant vse of making this request vnto G O D in prayer for thy selfe, That the Lord vvould vouchsafe so to establishe thee in grace and goodnesse, that thy faith may neuer faile, but continue firme and sure vnto the end.

To

To make good this that I say (that I may not giue a false direction) this knowe, That looke what grace GOD intends to bestowe vpon any man, vnto him hee giues a desire and care to begge the same at his hands in Christes Name.

When hee intends to giue mee knowledge, hee will giue mee *a minde to know* (t). Hee will make mee to pray, *1. Ioh. with Dauid; O giue mee understanding: 20. 26. Teach mee good iudgement and knowledge* (u). When he meanes to giue me faith, *u Psal. 119. 34.* hee will stirre mee vp to pray for faith. When he will preserue me from tentati- 66. on, hee will secretly prouoke me to cry to him, that my faith may be kept safe from tentations.

Againe; This is also a true point, that these two things doe still goe together: The intercession of *Christ* in heauen; And the worke of his Spirit in our hearts, moouing vs to aske those very things, which he craueth of God on our behalfe.

And therefore (x) hee which in one *x Rom. 8.* place is said to *make requests for vs*, is

9 Vers.  
34.26.

said in another, to giue vs his spirit to helpe our infirmities (y). So then, I aske thee, Dooft thou consider often how furiously Sathan is bent against Gods children? doost thou recount with thy selfe, how vnable thou for thy part art to make resistance? doost thou see and be mone the weakenes and scantnes of thy faith? doost thou continually pray vnto GOD, and euen begge of him in Christs name, that hee would helpe thy vnbeliefe, that hee would confirme and stablish thee to, that thy faith may neuer be remooued? This is an euidence to thy soule, that the prayer of Christ belongeth vnto thee; and that the gates of hell shall neuer preuaile against thy faith: this is a familiar marke. Doubtlesse, there is no faith at all, vwhere this sute is not often euen groned out vnto GOD, That faith may not be ouercome.

Secondly, Diligence in the vse of the meanes ordained by God, for the sustenation and increase of faith. Heere is also a rule like the former. Will God giue me any spirituall good; he will giue mee an heart to vse all good meanes for the attaine-

attainment of that good(z). Now the z Ho  
meanes to keepe faith from falling, are 2.  
especially the Word and Sacraments.  
The Word buildes vp further, and  
makes to growe vnto more perfection:  
The Sacraments are seales of righteouf-  
nes, and serue to strengthen our appre-  
hension of the loue of God in *Christ Ie-  
sus*. Therefore sound Believers haue been  
alwayes carefull in the vse of these two.  
The word hath been deere vnto them; it  
hath beene the ioy & reioycing of their  
heart; they haue delighted to heare it;  
it hath been a comfort to them to confer  
about it, and to meditate in it. The Sa-  
craments haue bin frequented by them:  
that of Baptisme, though receiued but  
once, yet applyed often: that of the  
Lords Supper, they haue beene frequent  
vrsers of.

Read and obserue the Scripture, and  
you shall finde it so. So then, art thou a  
diligent Hearer? a reuerent and often re-  
pairer to Gods Board? delightest thou  
in these holy exercises of Gods house?  
labourest thou to profit by them, and to  
finde sweetnes in them? it is a good signe,  
that

y Verſ.  
34.26.

ſaid in another, to giue vs his ſpirit to  
helpe our infirmities (y). So then, I aſke  
thee, Dooſt thou conſider often how fu-  
riouſly Sathan is bent againſt Gods chil-  
dren? dooſt thou recount with thy ſelfe,  
how vnable thou for thy part art to make  
reſiſtance? dooſt thou ſee and be mone  
the weakenes and ſcantnes of thy faith?  
dooſt thou continually pray vnto GOD,  
and euen begge of him in Chriſts name,  
that hee would helpe thy vnbeliefe, that  
hee would confirme and ſtabliſh thee to,  
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an heart to uſe all good meanes for the  
attaine-

attainement of that good(z). Now the z Hose.6: meanes to keepe faith from falling, are 2. especially the Word and Sacraments. The Word buildes vp further, and makes to glowe vnto more perfection: The Sacraments are seales of righteousness, and serue to strengthen our apprehension of the loue of God in *Christ Iesus*. Therefore sound Beleeuers haue been alwayes carefull in the vse of these two. The word hath been deere vnto them; it hath beene theiroy & reioycing of their heart; they haue delighted to heare it; it hath been a comfort to them to confer about it, and to meditate in it. The Sacraments haue bin frequented by them: that of Baptisme, though receiued but once, yet applyed often: that of the Lords Supper, they haue beene frequent vsers of.

Read and obserue the Scripture, and you shall finde it so. So then, art thou a diligent Hearer? a reuerent and often repairer to Gods Board? delightest thou in these holy exercises of Gods house? labourest thou to profit by them, and to finde sweetnes in them? it is a good signe, that

that the Lord will preferue thy faith, to whom he hath giuen care to seeke and labour to vphold it.

Thus I haue taught, how wee may comfortably apply this comfortable doctrine. There shall be no danger of giuing way to presumption by teaching this point, these marks being annexed: for if these marks want, thy case is dangerous; thou canst not say thou hast faith, nor promise to thy selfe any victorie against the diuell.

*F I N I S.*



